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# The Chinese Recorder and Missionary Journal.

VOL. XXXIX. APRIL, 1908. NO. 4.  
Registered at the Chinese Imperial Post Office as a newspaper.

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The West China Missionary Conference at Ch'engt'u... Frontispiece.  
First Ordained Presbyterian Ministers of the Korean Church, Facing page 182

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# Valentine's Meat-Juice.

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and employed by the Insane, Inebriate and Govt. Hospitals  
and the Army and Navy of the United States.

SOOCHOW HOSPITAL, SOOCHOW, CHINA, February 25th, 1885.

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Surgeon-in-Charge, Soochow Hospital.

## TESTIMONIALS.

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have ever used.—J.  
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GEORGE H. EL-  
LIOTT, M.R.C.S.,  
in the *British Med-  
ical Journal*, De-  
cember 15th, 1883,  
"I would advise  
every country prac-  
titioner to always  
carry in obstetric  
cases a bottle of  
VALENTINE'S MEAT-  
JUICE."

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MEAT-JUICE and  
consider it the best

CAUSES DIGESTION OF THE FOOD.



of these (meat) prep-  
arations. It was  
used by the late  
lamented President  
Garfield, during his  
long illness and he  
derived great bene-  
fit from its use.—  
ROBERT REYBURN,  
M.D.

GIVES TONE TO THE STOMACH.

INTERNATION-  
AL EXHIBITION.  
1876.

REPORT ON AWARDS.

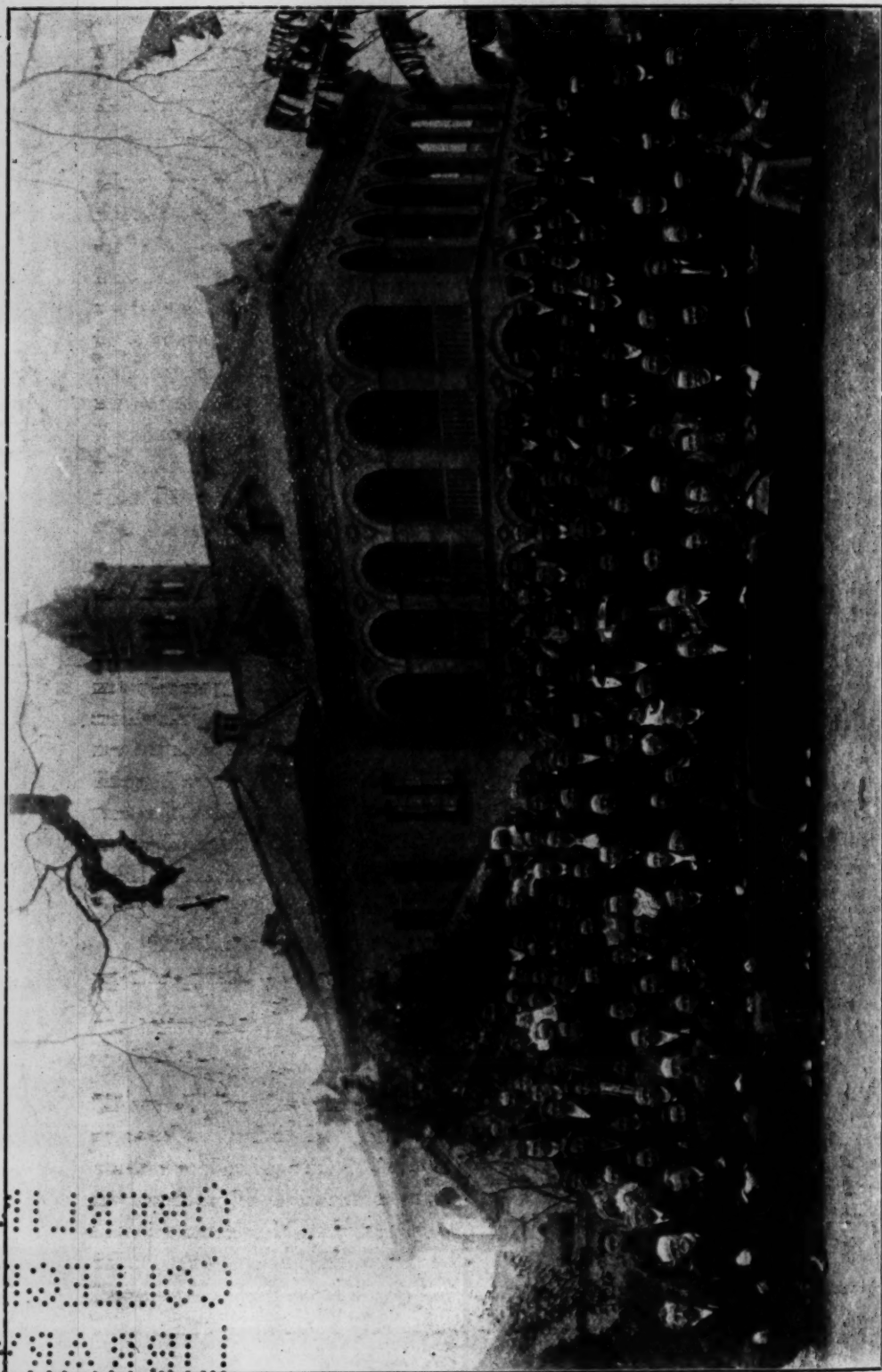
"For excellence  
of the method of its  
preparation, where-  
by it more nearly re-  
presents fresh meat  
than any other  
extract of meat,  
its freedom from  
disagreeable taste,  
its fitness for im-  
mediate absorption,  
and the perfection  
in which it retains  
its good qualities in  
warm climates."



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THE WEST CHINA MISSIONARY CONFERENCE AT CH'ENG TU.

# THE CHINESE RECORDER AND MISSIONARY JOURNAL

Published Monthly by the American Presbyterian Mission Press,  
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VOL. XXXIX

APRIL, 1908

NO. 4

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## Editorial

THAT one-half of the missionaries of three provinces were willing to drop their work and come together, many of them at no small outlay of time and money, to attend the West China Conference at Chentu last January, furnishes abundant proof of the high estimate which was placed in advance upon the value of this gathering by those most interested in it. That this estimate has been fully justified, is evidenced by the reports which our readers will find elsewhere in this issue. Missionaries of at least ten different denominations met together and discussed the most difficult problems of mission policy on broad lines, dealing chiefly with the main guiding principles of the work, and in nearly every matter reached practically unanimous decisions. Throughout the proceedings there was the utmost harmony. The Chentu Conference may be looked upon in the light of an adjourned meeting of the Shanghai Conference. At the later gathering the ideals of the earlier meeting were brought to a clearer focus in plans for co-operative endeavour which for comprehensiveness of outline and thoroughness of detail doubtless surpass anything that has ever before been accomplished in China. What the Shanghai Conference began, the Chentu Conference has carried on to a still higher degree of perfection.



ONE of the first subjects to engage the attention of the Conference was the question of enlarging the duties of what is known as the Advisory Board, which was constituted a decade ago at the Chungking Conference. Its duties thus far have been chiefly in the direction of preventing the overlapping of fields worked by the various missions and the settlement of any questions of difference of opinion between one mission and another. Its aim has been to know the position and work of each mission and to use this knowledge to promote harmony. On these lines it has served a useful purpose; and the Chentu Conference, feeling a justifiable satisfaction in the service it has already rendered, has now asked it to undertake a larger work and become the promoter not only of harmony but also of co-operation. As in the past, its strength will largely lie in the fact that its relationship to the different missions is only advisory. On the other hand, the superior knowledge which it will possess of the entire field, and the fact that it will represent all the missions, will give it an authority approaching that of a central committee in a single mission. By a wise exercise of this authority the operations of all the missions at work in the field may be so guided as to make for a far greater degree of economy and efficiency than could possibly be hoped for under even so favourable an arrangement as the one devised by the Chungking Conference. Although this enlargement of the responsibilities of the Advisory Board was agreed upon with comparatively little discussion, it must, nevertheless, be regarded as one of the most remarkable and far-reaching steps taken by the Conference.

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ON that memorable day when the Chentu Conference took up the question of union, the difficulties were so fully stated and the ideal of an international rather than a national church was so strongly advocated, that some seemed almost to lose hope at the outset. These difficulties were looked full in the face, but the advantages of union, and especially the definition of its main features were so clearly and convincingly set forth that the presence of a common hope became manifest. The members of the Conference were evidently ready to pay in sacrifice and perseverance whatever price might be necessary to realize their God-inspired hope. After serious thought and earnest prayer the ideal of *One Protestant Church for West China* was unanimously adopted.

**Missionary  
Union.**

**Ecclesiastical  
Union.**

THE sincerity with which this ideal was agreed upon was fully proven by the discussion which followed on the interchange of members. The introducer, a member of the **A Practical Application.** Methodist Episcopal Mission, said that when asked a year ago whether he would be willing to admit a Friend without insisting on his being baptized, he had replied in the negative, but that now he would reverse his reply. He therefore moved that the Conference agree to this principle. It was realized that here was a principle on which the whole policy of organic union depended. It meant more to agree to this as a piece of policy than to accept any number of ideals. But the Conference went forward in faith, almost as one man, and appointed a committee to promote this policy. This committee was composed for the most part of the senior representatives of the various missions, who in a spirit of earnest enthusiasm turned to the work that was given them to do. Some who attended the meeting of this committee felt that it was perhaps the best thing of the whole Conference. The spirit of prayer that pervaded that gathering was in itself a testimony to the way in which the question was being faced, and an earnest of great things to follow, not only in West China, but, may we not hope, in other parts of the Empire as well?

\* \* \*

MOST of our readers will have noted the decision of the Shanghai ratepayers at their annual meeting to close down in the next six months a quarter of the licensed opium houses in the settlement. While it is a matter for regret that more than this was not attempted, so that the foreign residents in Shanghai could have proved to the Chinese their desire to forward their crusade for the extinction of the opium habit in China, one or two points were brought forward at the meeting that are worthy of note. The first is the statement made by the Chairman of the Council, that the Municipality desires to end the system of licensing within two years. Although this is not the best that could be desired, it must be accounted satisfactory, since it makes the Council themselves participators in the reform and plainly states their intention to complete it. One of the chief difficulties that has confronted those who have striven to bring about abolition in the Shanghai settlement is the deep suspi-

**Opium Licensing  
in Shanghai.**

cion that exists of the *bona fides* of the Chinese government. The fact that the Chinese altogether failed to keep faith at the time of the expulsion of lotteries from the settlement some years ago, and the knowledge that the edict excluding the use of the bamboo from the list of lawful punishments has never been made effective outside the treaty ports; these things are cited as a reason for waiting to see whether the Chinese government is really in earnest or not before the local body commits itself to a decided course of action. We could have wished a fuller recognition of the moral side of this reform from the Shanghai ratepayers; failing this we are glad of the assurance that two years will see the licensing system abolished in Shanghai.

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SIGNS are not wanting that a strong effort is being made at this time to renew the campaign begun in 1906 against opium.

**The Latest Imperial  
Anti-opium Edict.**

Since last month we have received information of effective prohibition in progress in Szechuen and in Hunan. This renewal has come none too soon, for it may be safely asserted that in no other country in the world would it have been possible to find an Imperial decree allowed to remain inoperative over large tracts of country for more than a year after its promulgation. If it is to be permitted that Imperial Edicts may be ignored with impunity, even within a few hundred miles of Peking, it is not the opium reform alone that will suffer; the whole system of government in this Empire must stand discredited. We rejoice, therefore, in the new Edict published on March 22nd, calling for more stringent measures against opium on the part of the officials. If such continuous pressure is forthcoming in the next few years, we shall yet see this reform accomplished. At last, too, the Throne has called attention to the need of dealing with the revenue question, and has, in this Edict, instructed the Ministry of Finance to arrange for the manner of obtaining other revenue to make up for the loss of that on opium. If the Ministry of Finance can comply with this decree—and the tremendous national resources of China may point an easy way to a satisfactory solution of the question of revenue—then the most serious of the practical difficulties in the way of the final abolition of opium will have been met.



WE would call attention to the account given under Missionary News, by Rev. George Douglas, of the remarkable work of grace which is being experienced in Manchuria. It is very like the work which the friends from Korea told us of at the time of the Centenary Conference as having taken place in that country. According to a letter recently received from Rev. Graham Lee, of Pyeng-yang, Korea, the two men whom Mr. Douglas mentions as having been sent to Korea to see something of the work there, being from China, "could understand nothing, but they attended all our meetings, and what information they received they got through the medium of the Chinese character. What they did get was the spirit of the meeting, and they went back with a heart-hunger for an outpouring of God's Spirit in Manchuria. Their desire has been realized. They have had a wonderful time, a great manifestation of God's power. We ask for prayer that this power may spread all over China."

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THE constant use that was made of the prayer room during the Centenary Conference was abundant testimony—if any were needed at all—of the reliance placed on constant and earnest prayer by the missionaries in China. The RECORDER wishes not to be apart from this side of the missionary life, and to this end there will be found, hereafter, in each number a page to be known as the "Sanctuary," whereon will be found subjects for both prayer and thanksgiving. The conduct of this department will rest upon the recognition of two facts. One, that "no man liveth unto himself," or worketh. The rapid expansion of steamship and railway travel of the last decade has made possible such increase of communication, whether epistolary or personal, as has brought into the light a bond of union whose existence formerly was not recognized merely through the accident of its being temporarily hidden from sight. The great fact of an empire to be made over through the persistent and continuous converting of the few to accomplish what Dr. Smith has so pertinently called the making of "a new climate,"—before this, all differences of detail in method must recede and give way to the union that is ours in the common acceptance of belief in the same God—Father, Son, and Holy Spirit. Whom you preach, I preach through you; what I do, you do through me.

Union in  
Prayer.

AGAIN, though we know that the effectual, fervent prayer of a righteous man availeth much, yet we have the still greater promise of our Lord Himself—"where two or three are gathered together in my name there am I in the midst of them." The gathering need not be a bodily one; prayer may now be made common through suggestions in such a page as the "Sanctuary," and its volume be as great as though all were joined together in one place, for "with one mind and voice" we turn our hearts to God. Thus our prayers shall be those of a mutual intercession for, our thanksgivings those of a mutual joy at, a step forward anywhere along the line.

Obviously it will not be possible in the "Sanctuary" to go very greatly into details. The field is great and interests wide. But it is requested that all the matters of general concern and strategic importance may be forwarded to the RECORDER (the envelope marked for the "Sanctuary"). And then daily, in the time of prayer for China and her conversion, it is to be hoped that all will use special petitions and give special thanks for those things mentioned on this page, in addition to those which are of more personal concern. There is no more effectual way than this to "knit into one communion and fellowship" those who are working in the same cause, nor is there a more sure way of making such appeal to God as will result in His hearing our prayer for the conversion of China.

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IN a recent number of the *Church Missionary Review* a timely article by the Rev. St. Clair Tindall draws special

**Christianity and  
Buddhism, a Com-  
parison of Aims.**

attention to the defects that are evident in Buddhism, even when taken at its highest and purest ethical valuation in comparison with Christianity. Striking points of resemblance between the two systems are noted, for instance, that both faiths have historic foundations in the life of a person, and that each claims for itself exclusive universality. The writer goes on to point out that here, however, the real resemblances end, however numerous the superficial agreements may seem to be. Taking the teaching of the New Testament and the texts of the Pali canon as the definitive statements of doctrine, he claims it as evident that while from its inception Christian-

ity is essentially religious and took its rise and development from religion, Buddhism, in its original form, was an agnostic philosophy. Hence the fact that the dominant note of its teaching is pessimism, and its aim destructive. The highest hope it engenders is that its devotees may attain to the happiness of annihilation. On the other hand, in Christianity the dominant note of faith is optimism, and its aim the fulfillment of the highest good possible to man. Its work is the consummation of the Kingdom of God. While we are giving, as we must, all the credit that is its due to the high code of virtue which Buddhism enjoins, it is right to stop and ask *cui bono?* As Mr. St. Clair Tisdall points out, the universal adoption of Buddhism would be something of a calamity for the world, since faithful adherence to its precepts would cause the whole of the human race to attain speedily to the felicity of extinction. We ask it to be conceded that ours is a higher and a better way.

\* \* \*

ON page 214, those readers whose appetite is whetted by the reference to the work among the Hwa Miao on page 185, will find Mr. Pollard's article on the Nosu and Miao. We wish it had been possible for all our readers to receive the inspiration and cheer which inevitably accompanied the hearing of such accounts when given personally (and by such a happy personality) to the West China Missionary Conference and to the missionary body in Shanghai. What was then told of the determination of the Miao to hear the Gospel, the difficulties they overcame, the numbers in which they appeared, their practical liberality in church building, self-support, etc., all raised enthusiasm to a high pitch. Mr. Pollard's testimony has been reinforced by accounts from other centres. Mr. J. McCarthy, in the February issue of *China's Millions*, speaks of the Hwa Miao under Mr. Nicholls' charge in Yunnan, and referring to a certain district he says:—

"In these villages there are over nine hundred families, and nearly four thousand people all told. Most of these people have been led to give up their idolatries and superstitions, and are manifesting the greatest anxiety to be instructed in Gospel truth and, while none of them have yet been baptised, there is no doubt in the minds of those who know them best, and who have seen their walk and consecration during the past year, that there is a deep work of the Spirit of God in the hearts of the larger number of them, leading them not only to rejoice in the Lord as their Saviour from sin, but to do all that they can do to make His love and power known to others."



SUCH news has many elements of encouragement to the missionary body and in fact to all missionary workers. From Mr. Pollard and others we have heard of the degraded condition in which these aboriginal peoples live. Side by side with the references to immorality and drunkenness we have had many evidences presented of the reality of the change in the lives of these tribes-folk, and we do well to remind ourselves of the simple fact that the grace of God is sufficient for all things:

That there should be such a change in the condition of affairs after twenty years of little success inspires to greater hopefulness. If any of us should be discouraged at any time, the trying work, carried on with such patience and good humour, amidst physical assaults and mental and social isolation and poverty, makes us ashamed of our depression and awakens us to new fervour of praise and prayer and effort.

\* \* \*

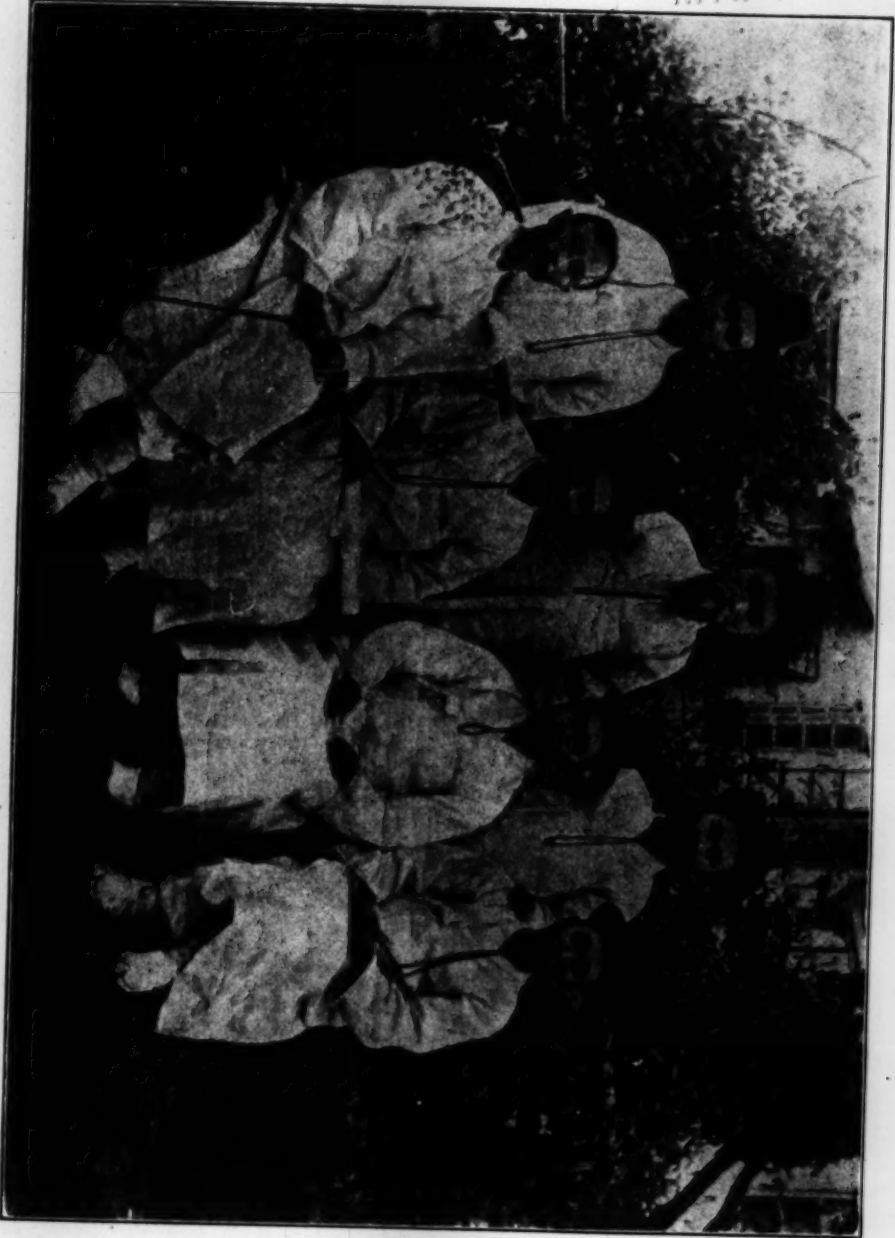
MANY of those who have occasion to refer to the Directory of Protestant Missionaries constantly find themselves embarrassed by the lack of a *numerical summary* for the whole of China and for the separate provinces. Some years since Dr. Richard undertook to supply the latter, but owing to constant and yawning gaps, his promising tables were distinctly worse than none at all. We should like to call attention to the fact that the enterprising missionaries of at least two provinces have met this need locally. The Canadian Methodist Press at Ch'engt'u issues annually an alphabetical list of all Protestant missionaries in the province, with their societies, stations, and Chinese surnames. The same has just been done by the manager of the "Broadcast Press" at Ch'angsha, for Hunan, in a neat little booklet, retailing for five cents.

From this we learn that this province, entered last and with the greatest difficulty, now has 176 workers connected with fourteen societies, and yet fifty-nine walled cities in Hunan are without resident foreigners.

\* \* \*

Although the RECORDER began the year with an increased output, in anticipation of an enlarged subscription list, we have to announce, that the January and February numbers are quite exhausted, and new subscriptions will have to begin with March or April. As will be seen in our advertising columns, we shall be very glad to receive and pay for copies of January and February.

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## The West China Conference at Ch'engtu

BY REV. A. H. SMITH, D.D.

SEVERAL months before this gathering (from January 26th —February 2nd) meetings of delegates to consider what can be done toward federation and a closer union of mission interests had been held during the summer or autumn in the provinces of Chihli, Honan, Shantung and Hunan. But the late Conference, representing the provinces of Ssuch'uan, Yunnan and Kueichou, differed from them in being the second in a series, the first of which was held more than ten years ago, after the return from the temporary exile imposed upon all missionaries by the riots of 1895. In the recent meeting, federation, although the most prominent topic occupying all of one day, was but one among many. The importance of the occasion was evidenced by the large attendance at a time of year when travel is not attractive, involving also long absences from home and from work. At least one delegate travelled four weeks to be present, two others three weeks apiece, and many others almost as long. There are approximately 350 missionaries in the three provinces grouped under the not entirely accurate name of "West China." Yunnan and Kueichou each sent one man only, but the total number of outside delegates was in the neighborhood of 130, making, with the residents of the capital, an attendance of about 180. Ch'engtu is a city of great distances and the missions are widely scattered, but every morning at 9 there was a goodly attendance at the earnest devotional service conducted by Mr. W. B. Sloan, sent out to China from Keswick for this and like occasions. In continuity of impression and in sustained interest this opening hour was of far greater value than the similar period at the Shanghai Centennial, where the almost fatal mistake was committed of trying to make a place for too many speakers with unrelated topics. It was fortunate that Dr. Canright's new hospital building in the compound of the American Methodist Mission was sufficiently finished to be placed at the disposal of the Conference, for whose uses it proved in general admirably adapted, although the meeting place was too crowded for comfort, and adequate ventilation impossible. Following the precedent set last year at Shanghai, the Acting Governor-General, H. E. Chao Erh-feng, sent one of the most enlightened

and progressive officials in the province, Chou Taotai, to represent him in an address of welcome. (It is due to the initiative and energy of Taotai Chou that Ch'engt'u has recently been freed from the nuisance of beggars, who are arrested, at first confined in yards, where they are organized into squads of laborers, taught trades, and the children compelled to work and prevented from begging. A like reform has been brought about in the other large city of Ssuch'uan, Chungking.)

A committee of seven was appointed to wait upon the Governor-General to present the greetings of the Conference and to explain to him its object, and in general that of its members in coming to China. The committee was accompanied by Mr. Fox, the British Consul-General, and was very courteously received. On the following day His Excellency returned the call, and not only allowed himself to be photographed with the committee, but also entered the Conference and made a short address to its members. Both he and the Taotai laid stress upon the supreme importance of keeping bad men out of the church. "The church cannot hurt rascals, but rascals can hurt the church." It was evident that the present strained relations between the Roman Catholics and Protestants in West China are a source of serious anxiety to the highest officials.

The general topic of the first day was the changed conditions in China, upon which papers were read and addresses made, but the usual experience of conventions was repeated in not leaving time enough for discussion. There was a profound conviction manifested that a new era requires new methods. The second day was given to a consideration of evangelistic work and the training of preachers, which was felt to be the central problem, and the keenest interest was exhibited.

Wednesday was educational day; the advanced steps already taken in West China toward union rendering this a vital issue. The West China missionaries are thoroughly in earnest, and in readiness to co-operate in practice as well as in theory are probably in advance of those in any other part of the Empire.

This was made obvious on the fourth day, when the burning question of "union or federation" was the theme, introduced by strong papers with great breadth of view. The practical question lying at the threshold was the interchange of members of Chinese churches, and while this was a subject for individuals and not for the Conference, representatives of all

the missions expressed their cordial adherence to the principle, which indeed contains within itself the "promise and potency" of union.

After thorough discussion, first in large committees and then as a body, the Conference with unanimity adopted as its ideal one Protestant Christian church for West China. The matter is entrusted to a numerous and representative committee to report next year, but one can hardly doubt that substantial union of some sort is not remote. A day was given to medical work and to the changes in the "Advisory Board," a body of varied functions, and wide usefulness, in organizing which West China has long since taken a most essential and practical step, while others elsewhere have sat "shivering on the brink."

Much interest was exhibited in the virile work of the West China Tract Society, which seems to have before it a great future.

On the last day several topics were given place, the most important being the reasons for the antagonism between church and people and how to remove it. In this connection it is to be remembered that after 1900-1, when it became evident that the church is inextinguishable, thousands flocked to its standards, opening chapels and forming "churches" of their own, in which gambling and lawsuits often had large place. This evil is even yet not entirely overcome. Far the most interesting contribution to the Conference was the account by Mr. Pollard of the phenomenal work among the Huamiao tribes in Yunnan, which, as Bishop Bashford remarked in his inspiring closing address, carried us back to the acts of the Apostles. The Sunday night service in which, under Bishop Bashford's leadership, Methodists, Baptists, English and American friends, Presbyterians, Congregationalists, and members of the Church of England all united in a service of holy communion, is not likely to be soon forgotten. As the noon meal for all attendants was served at the place of meeting it was almost impossible for them *not* to become acquainted, and actual familiarity of itself settles many perplexing questions. The Advisory Board and the big Educational Committee are taking hold of their new problems by the nub end. Within a few years we shall see the Ch'engtu Union University an accomplished fact, and some form of church union adopted which will not improbably be an advance upon anything yet known in this Empire. As at Shanghai during the Centennial the most prominent feature of

the gathering was the manifestation of a spirit of unity and of hope. The Conference had the audacity to call for about *fifteen hundred* men and women for its own field, and for the 20,000,000 of the "Tribes" as well as Thibetans. Such a call should be as the sound of a trumpet to the churches at home and to all Christians to work and to prayer.

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## The Second West China Missionary Conference

BY REV. J. L. STEWART, CHENTU

TEN years ago a little band of workers met in the city of Chungking forming the first West China Conference.

Those were days of unrest and danger; at least one missionary almost losing his life as he returned to his home from the gathering. Few in number though they were at that time they set agoing two far reaching forces for the establishment of the Kingdom in these three provinces. The first was the starting of the *West China Missionary News*, which continues from month to month to inform, encourage and keep fervent the feeling that we are one family in Him. The second was the establishment of the West China Advisory Board, where, annually, duly appointed members of the nine missions at work in these provinces come together for prayer, counsel and united effort for service.

To this body it seemed highly advisable that, a sufficient time having intervened for the thorough appreciation of the actions of the great Centenary Conference, a second Conference should be called for West China to seek means of applying the principles laid down by the Shanghai gathering. Accordingly a committee and various sub-committees have been at work during the past six months. The thoroughness of their preparation was abundantly attested by the well-conducted Conference which has just closed at Chentu after a session, in all, of nine days—January 25th to February 2nd—the Conference proper lasting from Monday, January 27th, to Saturday, February 1st.

For several days before the opening date delegates began to arrive. By Saturday the billeting committee was at its wit's end, as the perfect sunshine persuaded many to decide at the last moment to attend; a few strangers also coming in unexpectedly. The proverbial hospitality of the Chentu community was, however, equal to the emergency, and all were made welcome and comfortably quartered.



The meetings of the Conference were held in the chapel of the splendid new M. E. M. hospital; the whole of the lower and much of the second floor having been put at the disposal of the gathering through the kindness of Dr. Canright and his mission. Various wards were set apart for parlors, committee rooms, cloak rooms, post office, secretary's and other offices. One wing was entirely devoted to the missionary exhibit, in which were arranged Thibetan curios, educational books, pupils' work, school plans and pictures, Bible society and press exhibits, women's work, adaptation of scientific appliances, drawings and various other suggestive methods of work. Another wing was used as a dining hall, where daily the hostesses of the city invited the Conference to partake of the midday meal. This, in addition to its convenience, proved itself a rare source of social enjoyment, converting the various missions into one family of good fellowship.

The social side of the Conference was also given an excellent start at the reception on Monday evening held in the C. M. M. girls' school. West China does not lack for musical talent, and this, together with the sallies of wit and wisdom of various speakers, made the missionary forget his toils and travel and set all in good humor for the coming days.

Chinese services were held each Sunday morning in the several churches and union meetings in the afternoons. In the evenings the services were in English, and proved to be times of deep earnestness and inspiration for service. Throughout the Conference sessions the opening hour from 9 to 10 a.m. was given over to devotional meetings. These were led by Mr. W. B. Sloan, of the C. I. M., London, whose tact, intense loyalty to our common Lord, and deep insight into things eternal, made an appeal which must long continue to fill and thrill the hearts of his hearers.

Through the good offices of H. B. M. Consul-General, Mr. H. H. Fox, the Conference was brought into most amicable relations with the Chinese authorities. His Excellency Chao Erh-feng very graciously received a delegation from the Conference, sent his greeting through Chao Taotai and later came in person to visit the gathering, paying the Protestant missionaries not a few nicely turned compliments.

But these were but the usual adjuncts to such a gathering. The Conference proper met on Saturday evening for a preliminary business session. Arrangements were made for reporting

the session, publishing a report of the proceedings and registration. The following officers were elected Chairmen: Bishop Cassels, C. I. M., and Rev. Joseph Taylor, A. B. M. U.; Vice-Chairman, Dr. O. L. Kilborn, C. M. M.; Secretaries, Dr. H. T. Hodgkin, F. F. M. A., and Rev. J. L. Stewart, C. M. M. The majority of the delegates registered the first evening. The total throughout the Conference was 168 delegates and twelve visitors, prominent among the latter being Dr. Arthur H. Smith, Bishop Bashford, and Rev. G. J. Bond, of Toronto, Canada.

Monday's session was given over to the discussion of the general subject of the changing conditions in China and their effect upon missionary work. The subject was presented by a characteristic address by Dr. Arthur H. Smith on "The Forces at Work and how the Different Classes are affected thereby;" Mr. R. J. Davidson, F. F. M. A., followed with a paper on "How do these Changes affect Missionary Work? How are we to meet them?" while Dr. O. L. Kilborn gave a very practical paper on "Application to the Local Field of Suggestions from the Shanghai Conference." The afternoon was given over to discussion. By arrangement of the committee of organization only such resolutions as looked to specific action were entertained, as it was felt the Centenary Conference had already sufficiently defined missionary positions on various questions. Discussion therefore followed a carefully prepared agenda, in which the important points at issue had been selected and arranged. The results of the day are largely summed up in the following resolutions:—

*Resolved*, That this Conference recommends the enlargement of the duties of the Advisory Board in the following directions:

A. To survey the whole field with a view to the planting of new agencies or the cultivating of new fields, and to make recommendations to particular missions for the opening up of work or the setting aside of men for such work as

- (1). Literature for West China.
- (2). School for the Blind.
- (3). School for the Deaf and Dumb.
- (4). Asylum for the Insane.
- (5). Museums.

B. To consider more particularly at the present time the feasibility of founding

- (1). A School for Missionaries' Children.
- (2). A Language School for New Missionaries.

*"Resolved, That a committee of three be appointed to make arrangements for the holding of summer schools this year and to suggest plans for the further carrying on of such work, both for Chinese and foreigners."*

Evangelistic work was the general topic for Tuesday. An address was given by Mr. D. E. Hoste, C. I. M., on "Christ the Supreme Need of China." Papers were read by Rev. J. Parker, L. M. S., on "Preaching the Gospel to the Masses;" Rev. O. M. Jackson, C. M. S., on "Preaching the Gospel to the Individual;" Rev. M. Beauchamp on "Need of a Revival of Spiritual Life and a Deeper Sense of Responsibility," and Mr. A. Grainger on "How to get and train Preachers."

A subject of such vital interest to all naturally called forth strong yet sympathetic discussion. This was continued in sectional meeting afterward, when Bishop Bashford read a paper on "How can the Foreign Missionary be of most Help to his Native Assistants." The practical results of the day were summed up in two resolutions:

(1). That arrangements be made for the setting aside of specially qualified men for special evangelistic efforts in churches connected with the various West China missions.

(2). That a committee be appointed to consult as to what arrangements can be made to secure the services of Mr. Li, of Shanghai, to visit the West for special services.

Wednesday was educational day. Dr. Arthur Smith introduced the subject by an address on "Significance of the Present Educational Awakening and the Missionary's Relation thereto." Papers were presented by Mr. L. Wigham, F. F. M. A., on "Elementary Schools;" Miss P. Page, A. B. M. U., on "Work for Girls," and Rev. J. Taylor, A. B. M. U., on "Plans for United Work." Already West China has its Educational Union. A uniform course of study and examination system have been prepared and adopted by almost all the mission schools. A site has been purchased for a Union University at Chentu, and plans for buildings and staff submitted to the home Boards.

Resolutions arising out of the day's discussion ran as follows:—

(1). "That this Conference heartily approves of the general plan of union as outlined by the Educational Union of West China and urges all missionaries engaged in school work to join in and assist the scheme."

(2). "That a thoroughly qualified educationist be appointed, who shall give his whole time to the work of inspection of our primary and secondary schools and other work connected with the Educational Union."

(3). "That the Acting Board of Education take steps to establish a first rate normal school in connection with the coming Union University."

Friday forenoon session and a sectional meeting previous were devoted to medical work. Papers were presented by Dr. R. B. Ewan, C. M. M., on "General Review of Medical Work in West China and Prospect for the Future;" Dr. R. Wolfendale, L. M. S., on "Opium," and Dr. C. W. Service, C. M. M., on "Obtaining Financial Help from Chinese Sources." After discussion resolutions were passed urging

(1). That a committee be appointed to approach the local and central Chinese authorities, also the British and American government representatives with reference to the importation and sale of cigarettes.

(2). That the presses publishing texts be requested to insert the English name after technical term.

(3). That this Conference express to the provincial authorities our high appreciation of the work being done for the suppression of the opium evil and assure them of our hearty co-operation where desired.

From 2 to 4 p.m. the West China Religious Tract Society presented their report and appeal for the future. Papers were read by Mr. W. A. Maw, F. F. M. A., on "The Development of Christian Literature in West China and how to increase the Usefulness of the Tract Society;" Mr. J. Vale, C. I. M., on "Literature needed to meet Present Conditions," and by Mr. D. Callum, C. M. S., on "Ways in which we can help the Society." A series of resolutions looking to the extension of the Societies' work in printing for Thibetans and tribes peoples, the opening of branch depôts, the setting aside of men for special literary work, and the production of a literature to meet present conditions, were enthusiastically received and passed.

The Advisory Board also presented its report to the Conference and the suggested new constitution. The latter called forth some very animated debate, especially as to the basis of representation. It was finally settled that it should be left as before with one representative to each mission. Steps will be taken to introduce Chinese members to satisfy the requirements



for provincial councils as laid down by the Shanghai Conference.

Friday evening the Conference again had the pleasure of listening to a masterly address on things Chinese by Dr. Smith. His deep insight as to the forces at work and their values to the detriment or uplift of China amply justified the oft-repeated assertion that in him China and Christianity has a missionary statesman and seer.

Saturday morning was devoted to brief talks on methods which experience had proved successful. Rev. J. F. Peat, M. E. M., told of the power of the class-meeting; Mr. A. H. Faers, C. I. M., of the loyalty of boys trained from youth; Miss G. E. Wells, C. M. S., of the value of work with elderly country women; Dr. W. Wilson, C. I. M., of special classes for students in electrical science; Miss C. A. Brooks, C. M. M., of the value of few but tested Bible-women; Rev. F. J. Dymond, W. M. M., of work in government schools as a means to winning men; Dr. Tompkins, A. B. M. U., put in a strong plea for Sunday schools, and Mr. I. Mason, F. F. M. A., pleaded for the wider adoption by workers of the Christian Endeavor organization. On the strength of these papers a resolution was passed asking:

"That the Advisory Board nominate a committee to deal with the subject of Sunday Schools and Christian Endeavor, making arrangements as soon as advisable for the holding of conventions on these subjects."

In the afternoon the subject of The Native Church was considered. Dr. H. Parry, C. I. M., read a paper on "Church versus People," while Bishop Bashford gave a prospect of the Church of Christ in West China. One of the most touching addresses of the Conference was that of Mr. S. Pollard, U. M. M., on his work among the Nosu and Miao tribes. When in closing he introduced two of the latter, and with them sang the old revival song,

"There is a Fountain filled with Blood,  
Drawn from Immanuel's veins,"

a strange hush stole over the crowded hall and then as by common impulse all joined in the Chinese chorus.

We have with intent omitted Thursday, for it was "the great day of the feast." It was for discussion of the future church. Should it be separation, federation, or union? Papers were presented by Bishop Bashford on "The Aim of all Missionary Work;" Dr. O. L. Kilborn, C. M. M., on "Our Ideal in

Church Union ;" Mr. R. J. Davidson, F. F. M. A., on "Guiding Principles to Union," and Rev. C. H. Parsons, C. M. S., on "Fundamentals of the Christian Faith."

With the exception of a sectional meeting on woman's work the whole afternoon was given over to the discussion of this interesting and far-reaching theme. To the surprise of the most optimistic the debate did not centre around the advisability or otherwise of union, but rather as to the right road to the goal. Without a dissenting voice, save that some would omit the word Protestant, looking to a wider union, the Conference adopted as its ideal, "One Protestant Christian Church for West China." A still more sweeping measure was then introduced by Mr. J. F. Peat, M. E. M., in substance as follows :

"*Resolved*, That the various missions in West China agree to recognize and receive the Chinese church members of sister missions." It was at once recognized that on this not a few were restrained by creed and standing rules of home churches. Again, however, the spirit of the Conference seemed in fullest sympathy. The hall became, as one termed it, a testimony meeting, and here and there throughout the delegates rose Baptist and Friend, Churchman and Methodist, Congregationalist and Brethren, Disciple and Presbyterian to give his hearty support and say as for him he would receive into his church as members the converts of his brethren of whatever mission without exacting his own denominational shibboleth.

A representative committee of two members from each of nine missions at work and three western provinces was appointed, namely, from the American Baptist Mission, the Christian Mission, the Canadian Methodist Mission, the Church Missionary Society, the China Inland Mission (East and West), the London Missionary Society, the Friends' Mission, the United Methodist Mission of England and the Methodist Episcopal Mission (North) U. S. A. This committee later met and appointed various sub-committees, setting itself to work with caution and enthusiasm to see what can be done to the accomplishment of the great ideal it has set before it.

To all this the closing services on Sunday with its Union Communion came as a benediction and earnest of coming days. Before the altar-railing to assist in the sacred rites were representatives of the various missions. As one expressed it the nearer we got to the Father's heart, the less we hesitated over the man-made differences which separated us. Together the

various denominations sang, prayed, communed, feeling to its fullness the joy of unity in Him.

Much must be left unsaid. A letter was drafted to the home churches claiming their co-operation and sympathy in our union efforts and asking that due heed be given to our united voice as expressed in Conference and later through the Educational Union, the Church Union Committee and the Advisory Board. An appeal for men was passed, asking for West China 350 evangelists, 300 missionaries to the Thibetans and tribes people, 250 educationists, 250 women workers, 200 medical men, 100 nurses, 50 literary and other specialists, or a total of 1,500 workers. Very hearty votes of appreciation were tendered Dr. H. T. Hodgkin as secretary, the chairman, the visiting members, the hostesses, the singers and many others for their services. The report here given is necessarily hurried and partial. In many cases the substance rather than the exact wording of the resolutions has been given, and no attempt is made to give any of the many valuable suggestions thrown out by papers and brought out in discussion. As stated, however, a full report of papers and proceedings is to be printed, and those interested may secure copies by application to the secretary at his address, Chentu, West China.

With a union periodical—the *Missionary News*—which speaks for us all, with an Advisory Board, which has stood the test of a decade of work, to survey and advise impartially upon the whole field, with a Union Educational System which this autumn successfully conducted its first examination for primary and secondary schools, with a Union University whose site is purchased, scheme sanctioned by the Boards and staff already largely upon the field, with a union school for the study of the language, a union school for missionaries' children, a union conference of all Christians, union Medical and Normal Schools and Union Protestant Christian Church unanimously our aim for the future, and best of all a united church already as regards recognition of its members and the spirit of its missionaries, the outlook for the coming of the kingdom in the three great provinces of West China is great with hope. One could not pass through such a gathering without feeling as not before the ringing words of challenge:—

We are living, we are dwelling  
In a grand and awful time,  
In an age on ages telling  
To be living is sublime.

## The Revised Mandarin Version of the New Testament

BY REV. A. SYDENSTRICKER, S. P. MISSION

THE completion of this version marks an epoch of no small importance in the history of missionary work in China.

While the old Peking and other versions have answered a good purpose, missionaries who have passed beyond the initial stages of preaching and Bible-class work, and the majority have done so, have long felt that a translation of the Bible that would bring both student and teacher nearer to the original was a thing greatly to be desired. Whether this has been successfully accomplished in the Revised Mandarin, or not, will easily appear to any one who is sufficiently interested to make some comparisons between the old and the new versions. It is our purpose in this paper to make only some general observations on the Revised Mandarin Version, reserving more careful scrutiny for a future article.

I. The Revision Committee had before it a very difficult task. It was instructed to revise the existing translation or translations of the Mandarin Bible, based on either the Textus Receptus or on the text underlying the Revised English Version. The choice of text having thus been left to the Revision Committee, at once and from the beginning opened the way for differences of opinion among the members of the Committee as to what they were to translate. This might have hampered them seriously. Had the General Conference of 1890 instructed them to use a certain text, either the Receptus, the text of the English Revision, or some other revised text, this initial difficulty would have been avoided. This difficulty was doubtless enhanced by the fact that missionaries are not generally prepared to judge critically between the different readings of the original texts of the Bible.

But there was another and more serious difficulty. The Committee was instructed to make a revision of the Mandarin Bible into *t'ung hsing kuan hua* (通行官話). Translators before this had not given themselves any trouble about the text to be translated, nor had they attempted to make their versions cover the whole field of Mandarin-speaking China. Now both of these considerations had to be taken account of, and the latter immensely increased the difficulty of making a successful and satisfactory revision.



Although, generally speaking, Mandarin is a widely spoken current language and the vast majority of words and phrases are understood wherever it is spoken and even beyond the limits of Mandarin speakers, yet when one comes to the niceties of a literal and an exact translation it is often exceedingly difficult, if not impossible, to find suitable words that are widely current. This difficulty is heightened by the fact that there are a number of words and expressions in the Bible for which an exact equivalent scarcely exists in Chinese at all, much less a widely current colloquial term. Examples of such will readily occur to any one who will give the matter a little thought.

2. As intimated in both the English and Chinese prefaces, the result of the Committee's work is a *new translation* rather than a revision of any of the existing translations. This is apparent to any who takes the trouble of making even a slight comparison between the new and the old versions. Almost every verse shows some differences in words, or rearrangement of words. The whole thing has been recast. There has been apparently no attempt to follow any previous version as a model, though no doubt all have been consulted. A very large number of new words and terms have been introduced. There is a very much greater difference between the revision and the Peking Committee's translation than there is between the Revised English and the Authorized Version. In fact, it cannot properly be called a revision of any existing translation.

3. The translation is very *much more literal* than any previous rendering of the New Testament into Mandarin.

This fact has both advantages and disadvantages. The chief disadvantage is that it is very difficult to translate from one language to another literally without doing violence, in a greater or less degree, to the language into which the translation is made. This is especially true in languages differing so widely as do Greek and Mandarin. Words have to be used in somewhat different shades of meaning from that which they commonly convey; the complicated and often long sentences of the Greek with all their niceties of tense, person and number; the complexities of syntax and the collocations of words and phrases, all these make it next to impossible to give a literal translation and at the same time preserve a faultless style of Mandarin.

But there are some modifying features that help the matter. In the first place, the Chinese, although they are very choicé as to the style of their *Wên-li*, are very careless in the spoken

language. Some of the poorest Mandarin that we have ever seen written or heard spoken has been done by Chinese themselves. So that nicety of style in Mandarin, though desirable, is not at all indispensable. Again, Chinese Christians must become acquainted with a style suited to convey Bible truth, just as English-speaking people have, or as many others are becoming accustomed to it. The Septuagint version of the Old Testament is written in anything but classic Greek, yet it served the greater part of the church of that time for centuries. After all, beauty of style and correctness of rhetoric and syntax is of small importance, so long as the translation is faithful.

But our Revisers have done their task at very little sacrifice of good Mandarin style. There is not much room for criticism here. The Chinese language is often considered very much stereotyped and immobile, but it is gratifying as it is surprising how the spoken language will adapt itself to all the innovation of Western thought and invention.

But the *gains* in a literal translation are immense and far override all disadvantage of style. The literal rendering that the Revisers have given us of the New Testament brings the Chinese Christian very much nearer the original than anything that has ever before appeared in Mandarin speech. The greatest gain is no doubt along the line of spiritual truths which are brought out so much more clearly in the new version than in any of the old ones. The religion of the Bible is an intensely spiritual one, and any translation that obscures this is seriously at fault. It is not now a question as to whether the proper terms have been used, or whether violence has been done to grammar or syntax. Nor is it a question as to whether the new version is at first sight as intelligible as the old. Some Chinese Christians say it is not and complain that it is not readable (順). But this in great part arises from the fact they have not yet become accustomed to the new version.

To cite one or two gains that have been secured in the Revised Version we refer first to all those passages which express the relation of believers to Christ by being *in* Christ. These passages are almost always rendered literally, while in the old versions some paraphrase more in consonance with Chinese idiom is more generally resorted to. This one feature will open to the Chinese Christian a new view of this very important truth, though the language in which it is couched may at first seem a little strange.

Another is a term introduced by the translators to render the Greek term *κοινωνία* and its derivatives. The Greek word means "fellowship," "partnership," and the Revision Committee has used 相交 generally, which is immensely superior to the words and paraphrases used in the older versions, and one cannot help but wish that the Committee had used it still more frequently. But when the Chinese Christians come to grasp something of the full meaning intended by this term they will have made a long advance in spiritual comprehension.

3. The third and the last general observation that we make now is, that the Revision Committee has bestowed *very great care* on the work. There is nothing in the whole book that indicates careless or loose work. Every word has received close attention, and if there are any mistakes, they are not the result of careless work. The Committee has labored long and faithfully and has done an immense amount of very hard work. It should be borne in mind that it is very much more difficult for a committee composed of several persons to do work of this sort than for one man to do it. In the latter case the translator has only himself to consult, similar to an author writing a book. But here men from widely separated parts of the country, speaking a form of language differing more or less all over the land, had to come together and translate a book into the spoken language of millions of people, and it had to be done so as to be easily intelligible in the spoken language of these people. Of course it would require the closest attention and the greatest care under any circumstances to translate or write a book successfully. That such care and attention has been given to this task by the Revision Committee is evident from almost every sentence in the new translation before us.

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## Nestorius and the Nestorian Mission in China

BY REV. W. S. PAKENHAM WALSH, B.A., FOOCHOW

(*Concluded from p. 135, March number.*)

WE have now reached the year 781 A.D., in which the tablet was erected, and from that year onward, as there has not, up to the present, been discovered any consecutive historical account of the Nestorian Mission, the difficulty of tracing its course increases.

Timotheus, Patriarch of the Nestorian Communion from 777 to 820 A.D., was very earnest in the promulgation of Christianity in the East, and appointed David as Metropolitan of China, and it is the testimony of a Roman Catholic writer that "from the beginning of the sixth century the hierarchy (Nestorian) was perfectly established and the Metropolitans succeeded one another regularly."

At a synod held in 850 A.D. by the Patriarch Theodosius it was commanded that all metropolitan bishops were to repair to the Patriarch at Bagdad once in four years, but the metropolitans of India and China were to be exempted on account of the great distance at which their sees lay, but they were to communicate with the Patriarch at least every six years.

In the year 878 A.D. a great rebellion broke out in China, and according to the testimony of an Arab traveller—Ibn-Vahab—there were many Christians in the Empire and many were put to death, together with Mussulmans, Jews, Magi and foreigners, but the disorders and persecutions did not crush the Christian church, for in 1060 A.D. we find a Chinese author writing thus in his description of the capital:—"In the street of Justice may be seen the temple of Po-sse-sse (Persia). It was built in the twelfth year of the period of Tching Kouan (638 A.D.) by order of the Emperor T'ai Tsung in favour of O Lo-sse (Olopen), a religious stranger from the kingdom of Ta-thsin."

Here then we have evidence that this Christian church had been standing in Si-ngan-fu for over four hundred years, and as the same writer speaks of two or more churches built there at a later date, we may fairly conclude that Christianity had obtained a firm footing in the capital and was widely spread throughout the Empire.

It was about this period that the countries of Europe were astonished by the renown of a Christian king in the East, named Prester or Priest John, whose riches and power were reported to be almost without limit. It is not easy to discover how much truth may be mixed up with all the romance that has gathered round his name, but all the travellers of the eleventh and twelfth centuries agree in asserting the existence of a great Christian ruler in the East during these years. Probably the name Prester John was handed down from father to son, and there was really a succession of kings bearing the title.

Letters in the name of this ruler reached the Emperor Comnenus (1118 A.D.), the king of France and the Pope at



different times, which though discredited by some to-day, were sufficiently accredited at the time to induce Pope Alexander III to write to him (1177 A.D.) and address him by the title of "King of the Indies and most holy of priests."

It seems unanimously agreed that Prester John was a Nestorian Christian, and the Pope in his letter expresses himself as very anxious that he should repent of his errors and listen to the admonitions of a certain "Master Philip," who was sent to instruct him. Indeed Nestorian Christianity was at this period widely spread throughout the East, and the kingdom of Prester John in particular must have been the centre of a radiating Christian influence. This kingdom was in all probability the land of the Kéraités, for in a letter addressed by a bishop—Ebed Jesu—in Khorassan to the Nestorian Patriarch John (1001-1012 A.D.) we are told of the conversion of the king of the Kéraités and the fact that some two hundred thousand of his subjects wished to follow the king's example. The Patriarch in reply desired the bishop to send to the king two priests and two deacons, in order to baptize and teach the rites and doctrine of the Christian faith to all anxious to learn. Such was in all probability the origin of Prester John's romantic Christian kingdom, which went on increasing in power and influence during the next two hundred years.

One of these Nestorian Prester kings, about the middle of the twelfth century, marched against Persia and Medea, took the capital Ecbatana, and was preparing a crusade to Palestine from the East, when for some unknown reason he suddenly returned to Tartary. This was the Prester John whose letters reached Pope Alexander III and whose fame resounded throughout Europe, and his influence must have greatly strengthened the Nestorian work in China and India.

The year 1203 A.D., however, saw the overthrow of this Christian kingdom, for Ung Khan, the last of the Presters John, was defeated and slain in battle and the Kéraités sank into oblivion.

These events have carried us on almost up to the days of Kublai Khan (1280-1295 A.D.), in whose splendid reign the Nestorians received the same toleration and protection as was extended by him to all religions and schools of thought, except Taoism, which he regarded as injurious to the people, giving orders that all Taoist literature should be burned.

Although the Emperor Kublai Khan held that he was "too old in idolatry" to become a Christian, still on the days of the Christian festivals he used to have the Gospels brought into his presence and would devoutly kiss them. Nor would he allow insult to be offered to the Christian faith, for when a neighbouring Christian prince named Nayan, bearing a cross on his standard, having attacked him and been repulsed, the great Emperor rebuked those who upbraided the uselessness of the cross in battle, bade the Christians to be of good heart, and speaking in a loud voice, so that all might hear, said: "If the cross has rendered no help to Nayan, in that it hath done right well; nor could that which is good as it is, have done otherwise, for Nayan was a disloyal and a traitorous rebel against his lord and well deserved that which has befallen him. Wherefore the cross of your God did well, in that it gave him no help against the right."

This we are told was the end of "the flouting of the unbelievers against the Christians," but the incident shows the strong hold which Nestorian Christianity then had in the country. Indeed at this time Christianity must have been spread far more widely than we are apt to imagine, for Marco Polo, who resided in China from 1271 to 1388 A.D., although unfortunately he does not give any systematic account of the work, being chiefly occupied in observing and recording other things, yet does say enough to show us how widely extended was the church's influence. He mentions incidentally a Nestorian church at Hangchow, the capital of the Empire during the Sung Dynasty (960-1127 A.D.), and in Ching-kiang-fu he says that there were, when he visited it, two Nestorian churches. These, he tells us, were built in 1278 A.D. by a baron named Mar Sarghis, a Nestorian Christian, who was sent by the great Khan as governor of the city, "and during the three years that he abode there he caused these two Christian churches to be built, and since then there they are. But before his time there was no church, neither were there any Christians."

This record of Marco Polo is important, for it teaches us that even at that late date Nestorian Christianity was not the dying and corrupt religion which one is led to gather from the descriptions of that wonderful traveller, monk Rubruk. No doubt his account is true as regards Tartary, but this Christian governor of Chingkiang presents to us a very different picture as regards China proper.

Rubruk speaks of the Nestorian clergy as ignorant, uncultured and licentious, and with a mission separated at such an immense distance from its base, with communication so difficult and books so few, we may well believe that it must have been extremely difficult to maintain the high intellectual and moral standard of the early days. Then too the incessant, constant touch with the idolatry, which Marco Polo tells us existed on all sides, must have been even more depressing and degrading than it is to-day, yet in spite of all human failings and all these tremendous difficulties, the fact remains that Christian truth kept spreading, so that in the thirteenth century Christians were to be found in the most remote provinces, and churches in the principal cities.

Gibbon's brief compendium of Nestorian mission work in China, i.e., "after a short vicissitude of favour and persecution the foreign sect expired in ignorance and oblivion," reads, in the light of facts, rather like a pious wish than a strict reality.

The most biassed historian who studies the story as we know it now, must admit the wonderful success and tenacity of the work in China from 636 up to the year 1300 A.D.

The Nestorians had now been working alone in China for almost seven hundred years, but in 1293 A.D., after several unsuccessful attempts, a Roman Catholic mission was established beside them in Peking. The leader of the mission was John of Montecorvino, a Franciscan, who having travelled through Persia and India, at length, after a journey of some four years, reached the capital just before the death of the Emperor Kublai Khan. He bore with him letters from Pope Nicholas IV, and the great Khan received him with that same friendliness and toleration which he had extended to the older mission.

Had these two missions been able to combine, and they had much in common, it is difficult to gauge what the results might not have been, but unfortunately from the very outset they worked in opposition to one another, and apparently made no effort to understand each other or to see whether some agreement or division of labour was not possible.

That which was attainable between fifty different missionary bodies in 1900 A.D., without any loss of principle, might surely have been possible in 1300 A.D., when but two Christian bodies were concerned, and those two alike not only in many fundamental beliefs, but also in many external forms.

John de Montecorvino lays the blame of the misunderstanding on the Nestorians. He writes: "The Nestorians, certain folk who profess the name of Christian but who deviate sadly from the Christian religion, have grown so powerful in these parts that they will not allow a Christian of another rite to have ever so small an oratory, or to proclaim any but the Nestorian doctrine. To these regions there never came any one of the Apostles, nor a disciple of the Apostles, and therefore the said Nestorians, directly or through others, suborned with money, have brought upon me persecutions of the sharpest. They asserted that I was not sent by the Lord Pope, but was a great spy and a deceiver of men, and after a while they produced false witnesses, who declared that a certain envoy had been sent, bearing immense treasure for the Emperor, and that I had killed him in India and taken away what he bore. And these accusations went on for five years, so that very often was I dragged before the judgment seat with ignominy and threats of death. At last, by God's providence, through the confession of a certain person, the Emperor came to know my innocence and the malice of my adversaries, and he banished them with their wives and children."

The man who can so naïvely write later on in his letter that he has bought one hundred and fifty boys and with them formed a choir, is not one to be readily suspected of want of sincerity, and it is credible, as he says, that the Nestorians, being in possession and objecting strongly to another mission starting beside them, fell so low as to descend to such odious methods to hinder him. At the same time, in fairness to the Nestorians, we must remember that it takes two to make a quarrel, and no doubt the contemptuous spirit which is seen even in Montecorvino's letter, had exhibited itself more plainly in his words and dealings with them, making friendship difficult and love impossible.

Yet surely in that great city of Peking, and in the greater Empire outside its walls, there was sufficient scope for two separate missions, especially under such a broadminded Emperor as Kublai Khan, who would no doubt gladly have helped them to arrange a division of the field.

The Nestorians failing in their attack on John, injured their own cause, and the Roman mission at once began to make steady progress. Two churches were built in the capital, and John of Montecorvino tells us that by the year 1305 A.D. he



had baptized about six thousand people and translated the whole New Testament and the Psalter into Chinese.

He had also persuaded a certain king named George to leave the Nestorian Communion and enter the Roman, and this king built "a beautiful church on a scale of royal magnificence to the honour of our God, the Holy Trinity, and of the Lord Pope, calling it the Roman church."

On the death of King George, his kingdom (about twenty days' journey from Peking) returned to the Nestorian fold, but still on the whole the Roman mission was steadily making way; fresh recruits were sent from Italy, the work became widely extended; we read of a bishop of Fuhkien and another at Zaitun (Hangchow), while in 1308 A.D. John of Montecorvino was made bishop of Peking and Primate of the Far East by Pope Clement V.

This appointment, and the official position which went with it, must have carried great weight in the court at Peking, but apart from this the Nestorians had probably no man at all the equal of John in either ability, energy or spirituality, and his strong personality must have greatly increased the popularity of the Roman mission.

Nevertheless the Nestorians, with their long standing and far spread influence throughout the Empire, might have more than held their own but for an event which just at this time took place and which must have dealt a deadly blow at their work. In the year 1304 A.D. Mar Jabalaha, the Nestorian Patriarch in Persia, entered the Roman Catholic Communion and sent in his submission to Pope Benedict XI.

We have no definite record of what the consequences were in China, but they certainly could not have been less disastrous to Nestorian mission work in China than the submission of the Archbishop of Canterbury to Rome would be to the Anglican work in the East to-day.

Indeed one may safely say that the injury to the Nestorian work must have been greater than could possibly be inflicted by any such untoward event in the present more intelligent age, for at that time the learning was mainly confined to the clergy, and the ignorance of the masses gave to both Patriarch and Pope almost autocratic powers, so that there was little choice left but to follow their dictates.

The position of the Nestorian bishops and clergy in China must have been an exceedingly difficult one, unless they were

willing to consent to accept the changed conditions in which they found themselves, and with a choice of submission or starvation before them, it is only human to suppose that numbers of them entered the Roman Communion, carrying their congregations with them.

One thing is certain, namely, that the Nestorian Christianity rapidly gave way before the Roman, and after the death of Primate John, which took place amid universal sorrow about the year 1330 A.D., we find the Emperor and some of the ministers of the first rank appealing to the Pope to appoint another Roman Catholic bishop to the vacant see, while no mention is made of the existence of a Nestorian bishop, nor even of the mission which had evidently quite retired into the background.

Not so the Roman, for in the year 1353 A.D. the following description of that mission was given by a monk of Florence, John de' Marignolli:—"The Friars Minor of Cambaluc (Peking) have a cathedral church immediately adjoining the palace, with a proper residence for the Archbishop, and other churches in the city besides, and they have bells, too, and all the clergy have their subsistence from the Emperor's table in the most honourable manner."

To add to the discomfort of the Nestorians, Timur or Tamerlane was now carrying Mahommedanism at the point of the sword from Samarkand as a centre right through Central Asia and even into Persia, and though at the beginning of the thirteenth century there are said to have been twenty-six metropolitans in Asia under the Nestorian Patriarch at Bagdad, the close of the century must have seen a very different state of things.

But the final blow had yet to come, a blow which not only put an end to the old Nestorian mission in China, but which even completely blotted out their young and vigorous Franciscan rival after a brief existence of less than two hundred years.

In 1368 A.D. the friendly Tartar dynasty set up by Kublai Khan came to an end, and persecution became the order of the day. The last authentic fact known with regard to the Christian church in China at this period is the martyrdom of James of Florence, Roman Catholic bishop of Hangchow, in 1362 A.D.

Probably numbers shared his fate, and the two missions were swallowed up in a common disaster.

It is not until the year 1552 A.D., some two hundred years later, that we again read of missionary work in China, and then it is 'a new face at the door,' the intrepid Francis Xavier and the Jesuit mission.

In closing this sketch of the Nestorian mission in China I should like to point out one other cause to which the overthrow of the work may be traced, I mean the neglect of school work and the training of Chinese pastors and teachers. Nowhere have I been able to find any trace of Nestorian Christian schools. Marco Polo speaks of churches, the Nestorian inscription tells of tonsured monks and orderly worship, and had there been a good school at the capital or elsewhere we may almost certainly say that it would have been mentioned.

But no effort seems to have been made to use and develop the Chinese Christians as teachers, speakers, doctors or pastors, and in China any mission which neglects this branch of work is foredoomed to failure.

The hope of present-day missionary work, at least among the reformed Communions, lies chiefly in this, that the predominant note in their work is the teaching and training of the Chinese themselves, and the Christian schools and colleges, now occupying all the great strategic positions of the Empire, are at once both an inspiration and an assurance that there will yet arise a strong, cultured, indigenous branch of the Christian church in the land of Sinim.

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## The Dragon's Awakening

BY REV. E. I. DOTY, CANTON

IT is the purpose of this paper to sketch the conditions of the present day in China; to look somewhat into the causes that have given rise to these conditions; and to look forward a little, to discover, if may be, the probable outcome of existing tendencies.

The Dragon awoke early, but ere the morning hours were past, the Dragon slept, not the healthy sleep that is the reward of toil but the sleep of one hypnotized. Centuries long the Chinese followed the same ideals with steady gaze until there fell, like a mantle, close and dark, the long deep sleep. While China slept, the great powers of to-day were born and fought

their way to accomplishment. That long sleep was a period of philosophical and ethical dreaming—and those dreams have deepened the lethargy unto this day. It was a period of invention, but not one of development. China invented printing, but never developed it to any considerable degree of perfection; other nations took it up and made it one of the greatest factors of progress. She invented gunpowder, but did not develop its possibilities; other nations seized upon it and made it the advance agent of civilization; they even used it to break down the barriers the Chinese themselves had set up against them. In a word, while China slept the world worked on. While she was content with her books, Philip II was evolving the meaning of empire and seeking to extend Macedonian influence throughout the world. Rome was conquering the Gauls and planning expeditions across the ditch into heathen Brittany. Charlemagne was seeking to induce belief by fear of death. Martel was driving back the Saracen from the Pyrenees. Europe too had tired and slept, but was waking to new ideals and other hopes. In the 11th century, with the war-cry of "Deus Vult," she poured her best blood into Palestine to rescue the tomb of Christ from the Moslem. France was born. Italy became a new nation, and Spain the first world-power. England sprang to greatness, colonized and lost the new world. So the nations worked while China slept secure among her books. But the tide of progress, beginning though it did in the Orient, seemed ever to march westward. It entered Europe from the East and permeated every kingdom. With the colonist it came to America, and in spite of bloody tomahawk crossed the states one by one. It is crossing the Pacific and Atlantic and entering the Orient once more. Should all the blood in living veins to-day oppose its progress, it will permeate China to the very centre. The impact of this tide has caused the Dragon's awakening.

Let us note some of the changes that have taken place. Probably first among these is the student movement, for here governor and governed have met on common ground. The old school has passed away. It is most significant that in the historic city of Canton and in other centers as well, the famous examination booths have given place to halls of the new learning. It is significant because it stands for the fact that throughout the provinces education in new subjects is required. This we may suppose was a forced step. The



government saw itself drawn into the whirlpool of international competition and coolly sacrificed the life work of her present generation of scholars for the greater good of the Middle Kingdom. But the decree revolutionizing the educational system did not arrest China's ambition. Its goal was changed. The nation's thought found a new channel, and we have an army of youth with its face set earnestly toward the new learning.

All this has created a great opportunity for the church, because at the present moment the mission schools alone are fitted adequately to meet the conditions. I would not depreciate other schools where real instruction is given, but wish to emphasize the opportunity open to Christian institutions. The government and the private schools stand rather for the new idea than for anything like the working of it out. They are not efficient. The subjects are poorly taught. With a few notable exceptions, the instructors are not instructed. It is left for the Christian school to supply that new basis of character, without which all the equipment of the 20th century must fail in its purpose. And to the Christian school is coming a class of students from hitherto unreached levels of society. They may not become Christians, but their association with us and the resultant understanding of our purpose ought to lessen opposition and bring into wider repute the cause which we came to establish.

Recognizing the superiority of our instruction the new schools are applying to us for teachers, and the opportunity is coming to Christian young men and women to guide the nation's youth into paths of knowledge and progress. This may not seem at once an opportunity to be grasped, inasmuch as the church loses their services as preachers and teachers. But however well a preacher may preach, or a teacher may teach, the life is a Christian's grandest witness, and entering the door now open this testimony may be given in high places where words can seldom reach. And this testimony will be examined and compared in a manner that must prove its worth.

The multiplication of schools throughout the provinces is important. It is the voluntary response of the common people to the higher call. It speaks for reaction that the teaching in these schools is so deficient and the tendency so revolutionary, but it stands for a growth that, whatever the opposition, cannot be entirely overthrown. Each school building is a reflector, more or less polished, which has caught some ray of light. And that ray will be turned by it to its own place that all

the land may be light. Throughout the whole educational movement there is a depreciation of the old mode of doing things and a distinct approval of the vitalizing methods of the West, but there is as yet little evidence of reformation of moral character, without which the new system must fail to bear its normal fruit.

In connection with education we note the increasing use of the English language. The Chinese are seeking to learn English at present because it is worth money to them, and the future demands will be greater than those of the present. The tendency seems to be either toward English or a revision of the native tongue. The time may not have arrived when we should teach English in all our schools, but many do teach it, and we also find English schools under purely native control.

Along with the study of English has come a noticeable change of address and manners. This is due to the same general feeling, colored perhaps by a touch of militarism. Students now-a-day have an exalted opinion of the army—thanks to Japan. They suppose that the greatness of other nations is due to their military power, little thinking that that power is a creature and not a creator of greatness. They seem to link patriotism with gunpowder, when it ought rather to be associated with a clean civic life. Asia for Asiatics is the popular cry and the whole educational question centers on the thought. The last generation of educated Chinese was a generation of scholars, the next is likely to be a generation of soldiers and diplomats. Students are visiting other great powers, and Japan especially, where militarism is at white heat and that phase of war exhibited by the peaceful parade of uniformed soldiers with flying flags and rattling drums is found most tempting. The time is at hand when China should develop statesmen who are willing to decrease that the nation may increase. The time is at hand to organize the army and navy. But one of the greatest needs of the Chinese people at the present time is to realize that the greatness of a nation does not depend upon its armament, but upon its hold on God and the justice with which it deals in the business of the world. The would-be-student-politicians, hastily educated abroad, are likely to keep the government from this true foundation—this foundation we have offered our services to make secure, the corner stone of which was laid by Robert Morrison one hundred years ago.

But the renaissance is not confined to the student alone. Socially it touches China at every point. In this connection I wish to speak of the great working class of to-day. And by working class I mean the business men who are now carrying on the real work of the empire. The newspapers and magazines have more to say about this middle class than any other or even about the government itself. The student movement is a latent force with boundless possibilities. But the middle class presents the real battle field of progress. The student theorizes and winces under a yoke that does not rest upon his own shoulders. It rests where there is vested property right. The student travels abroad and urges certain enterprizes. The business man incurs the risk of the venture and experiences the immediate gain or loss. The student is the agitator, the working man the real reformer. The work of this class is found in the history of industrial development. Here should be mentioned railways, binding the provinces together by bands of steel and making easy and attractive the intercourse which shall drive away interprovincial hatred and mistrust. Here should be mentioned the telegraph, instantly flashing information to all the chief centers of the empire, and the telephones and electric lights, foundries, glass-works, and other such industries. Here too should be mentioned the guilds and different societies formed for mutual aid and protection of particular industries. Space forbids the treatment of these things in detail, extremely interesting though they are to every student of social conditions. Every one of them tells the story of a reform changing the immediate conditions in the lives of thousands, and so changing the outlook of the East that hardly a soul in all Christendom is not affected by the advance.

If we turn to government circles we find strong evidence of a similar movement. The Commission that was sent abroad to study Western institutions was a select body of men representative of the official class. This has ever been the conservative element, and such an action indicates the awakening consciousness that the old institutions are inadequate to stand the stress and strain of coming years. Call it what you will—anything from self-defence to calm appreciation of what is noble—it was in the right direction. It was a master stroke. It made for world-progress.

The Commission investigated the institutions of different countries and made such suggestions to the Throne as seemed

warranted by the knowledge gained. To that Commission we owe many of the reforms already begun.

The appointment of the Commission was something other than a blind grasping after odds and ends that might hold during the inevitable struggle. China's institutions could not survive the coming competition. It was the infusion of new blood into a depleted system. It was more than that. It was a looking forward to new institutions like those with which she must compete. It was working toward self-mastery, for it was no secret in those days that the Powers were discussing the division of China among themselves. Therefore the only way to ensure national integrity was to bring order out of chaos and develop the vast resources herself.

One of the most startling reforms decreed by the government is the abolition of opium. The annual report of the Anti-Opium League gives quite fully the history of the movement and how the government came to take up the matter. An International Opium Commission has been agreed to by all the leading powers, making it incumbent upon both hemispheres to suppress the evil. Thus, not only will the events of 1840 be impossible of repetition, but China will enjoy the moral support and sympathy of the whole civilized world in her attempt to shake off this great slavery.

Another instance of sweeping reform is the promise of a Constitutional Government. This promise no doubt was made for reasons of political expediency, but apparently it was made in good faith. Recognizing the national spirit manifest in education, defence, politics, and even in religion, it is an unmistakable mark of credit to the Empress-Dowager that she has withdrawn from the Reactionaries and joined hands with the forces that make for progress and unity. But just here is a very grave danger that the people will wrest the legislative power from the Throne before they are able to wield it. The people need to be patient until such changes can be made with safety. The progressive party would seize in a year what the West waited centuries to gain. Sour indeed will they find the fruit plucked too early from the vine.

But notwithstanding all the promises of the Throne, we find the people still discontented. It is a matter of serious doubt whether the conciliatory reforms of the government, removing as far as possible all differences between the races, will be able to cast out of the Chinese mind the intense hatred of



the Manchu. The Chinese idea of patriotism is to drive him back over the great wall whence he came. Much as the government fears a foreign foe, her greatest fear is a consolidated revolt of the eighteen provinces. And indeed there is reason to fear. People of all classes are more or less discontented with the present *status quo*, and if opportunity offers are willing to abet any movement aimed at the reigning dynasty. There is no doubt that a revolution is pending and that some are against any compromise less radical than the complete evacuation of Chinese territory by the Manchu.

In dealing with this condition of things the Empress is adopting the course chosen by a few wise rulers before her. Her conciliatory policy may not ward off a revolution, but may rob it of its terrors and make it a period of growth rather than one of destruction and delay. Let her not risk the dangers of putting new wine into old wine skins, of sewing new cloth on an old garment, for calamity may thus be made the worse and the Utopian social system in the minds of the Progressives may give way to confusion and an ideal that is dead.

Let her people, too, realize the strength of unity. Let them take note that the present dynasty, notwithstanding all its faults, has given them the best government they have ever had. Above all, let them accept the liberal terms offered by the government and drown their discontent in the nobler spirit of civil service.

Just here let us consider the attitude of this generation of Christians. It is right that they should thrill with every hope of liberty. But it is still for many of them to learn that an evil ruler is better than no ruler, a bad law better than no law. They need very much to master well the 13th chapter of Romans and understand that the "powers that be are ordained of God," that they are the ministers of God for good. They need to be taught that the freedom to be sought is not that of license but of restraint. That to be free from subjection to the legal code they must have the fulfillment of it in themselves. There is no terror in law to him that doeth well. This teaching is sorely needed by the rising generation of Christians. Many foolish and exceedingly shameful practices have been indulged in by them because they consider themselves no longer under the customs of their fathers but under grace. They call it "dzi-yu" (自由). The Christian law of liberty ought at least to be as ennobling as heathen custom. Christianity, no

doubt, will modify many of the customs of China, but we can well afford to be conservative. When the women began to unbind their feet, it was a witness to righteousness that they could walk. What witness shall it be if we infringe on the customs that are meant to guard the morals of the young and they fall? Let us leave the native toilet alone and confine our attention to conditions of the heart. Some schools, I am told, even insist on their pupils doing that which is unseemly in the eyes of respectable Chinese. Such things ought not to be. It tendeth to evil doing.

In a word we have come with one message. We must seek to deliver that message in such a way that the Chinese will be edified. We must teach them that a Christian experience and a high moral life walk hand in hand. We must teach them well the lesson that until the Law of God is written on the tables of their hearts, they must be in subjection to that written on tables of stone. In all our endeavor, let us strive to build up the new creature, to present every man perfect unto God.

Having noted some of the more striking signs of reform, let us look for the causes which have given rise to them. It ought to be remembered, however, that the actual condition in China is simply progressive and promissory; a tendency and seeming willingness to move on. The mass of China has not moved an amazing distance yet.

Among the agents of progress are two, working side by side—the chapel and the warehouse. The one works from the pulpit and the school room and most of all through the moral worth of its constituency; the work of the other is to develop economic conditions which shall bring the Middle Kingdom into commercial relations with the outside world. Both foster intercourse and shout the call to China to leave the old useless occupations, which so long enthralled her intellect and employ her splendid resources to satisfy the country's needs.

We have now to ask ourselves whither are all these new conditions tending? The answer lies beyond the years, and yet the natural trend of events may give some clue to the end we seek. We think that we can discern some things. Although the educational system of the present time is tending toward reaction, the old *régime* never can return. An invasion of ideas cannot be turned back unless they prove their unfitness to remain. Belief is the mind's answer to evidence, and there is

a preponderance of evidence in favor of the new learning. It is unfortunate that the tendency of liberal education is so revolutionary and yet it seems to be so wherever governments have been oppressive. With all the faults of the Manchu dynasty it is doing better than former houses have done and if its pledges are at all indicative of good faith, its integrity is far preferable to the chaos that would follow an armed revolution.

The military spirit in the schools—government, private and mission, too—has been running too high. They threatened to set the pace for our own schools in this particular, so I strongly advised our boys to stay by their accustomed dress and objected strenuously to their making calisthenics and marching orders the main branch of learning. As for the government schools they have little or no value as an educational agency. They are valuable as indicators of public sentiment and may be the beginning of a great movement.

But we look forward with high hopes to the work of students, educated for more sober ends than discord,—students whose aim it shall be to organize the forces of the country for intellectual and moral advancement. And many such students we have. As for the church, the blood of her martyred saints is shed—'tis a seed that cannot die—repulsive to the sense of man but full of beauty to Him whose blood was poured for us. In their death they bore witness to a deathless love unknown in China until He Himself struck off the shackles of selfishness. They sowed. We shall reap. They builded and we shall enter into their labors—more and more abundantly.

It is with reluctance that I call you from the fragrance of this thought back to a subject harsh with political significance. I presume that few of my readers believe in the Yellow Peril. I myself do not. And yet we must recognize it as a cloud on the century's horizon. Fifty years ago we would not have dreamed that the disorganized group of islands called Japan could *now* have vanquished one of the first world Powers. But that has been realized, and all the world knows that not only is Japan able to defend her vested rights, but that she is ambitious to extend her territory. What will China do when she finds herself in possession of modern means? That she has been treated badly, need not be said. That she has no love for the foreigner, every one knows. What she will do no one can tell. A Chinaman once told me that his people were looking forward to much war; that China would one day wrest back Formosa,

Hongkong, and her lost possessions in the South. It is probable, however, that as China advances to the rank of a world-power and proves herself capable of self-control and self-defence, her relations with other nations will be more amicable. But should worse come to worst, should the influence of her growing church fail utterly to quell her thirst for blood, what is there to oppose her? Some one has said that so long as England's coal and iron held out, she could defy the world. Nonsense! When England's claim to power rests on coal and iron, her days are numbered. It rests on something other than that. America has coal and iron and two million childless homes. She is forced to compromise with such monsters as the liquor traffic and the social evil. Being unable to drive them out she accepts tribute from both. What has she to say to a nation that dares to tear herself free from the opium curse? But I do not believe in the Yellow Peril, because I do believe in the renovation of my country. I believe that the righteous principle underlying such governments as those of America, England and Germany will prevail; that that principle will eventually spread itself to the governments of the East and marshall these virgin resources not for policies of conquest, but for the benefit of mankind; that where there is war, China will be there to urge the cause of peace. And may the Eternal God who presides over the destinies of nations, whose yesterday beheld the fame of empires that are gone, brood over the future of earth's peoples and through them work out His will.

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## Nosu and Miao.

BY REV. S. POLLARD.

**A**WAY in the Far West of China are the remains of two great peoples which the Chinese in the resistless pressure of their never-ending forward march have gradually driven back from Southern and Central China. These two great branches of the aboriginals, Nosu and Miao, are now living on the highlands and slopes of the hills and mountains which form the eastern steps leading to the great Tibetan plateau, 'the roof of the world.' In China have happened the same kind of events as centuries ago changed the face of England and altered the history of the world. The Saxons and Angles



and Danes drove the Britons to the Far West, and those of the latter which survived the great struggles now cling to the hills of West England as Welshmen and Corn-welshmen. The Nosu and Miao may be described as the Welsh and Cornish of China.

The districts occupied by the two races may be likened to two immense triangles. The Nosu triangle has its base extending from South Yunnan along the mountainous borders of Burma and right up along the borders of Tibet. The apex of this triangle is in North-east Yunnan and North-west Kweichow. The Miao triangle has its base in Hunan and Kwangsi, and after enclosing nearly all of Kweichow its apex also is near the city of Chaotong in North-east Yunnan. Chaotong thus has the unique position of being right at the ends of the territory dwelt in by these two great races.

In the parts of Kweichow, where the Miao are the only aborigines, they are frequently the owners of the land, and many of them are well off. In the district where the two tribes overlap the Nosu are the landlords, and some of the more important of these own great tracts of territory, often larger than an English county. The Miao here are the tenants, practically the serfs of the Nosu. In many cases the Nosu landlords are kind to their tenants, but in other cases they have treated them with great harshness. Possessing no land of their own the Miao in the district near Chaotong are very poor; some of them living in great straits. Though so poor and so much at the mercy of their landowners, they are still free men and can move their residence at will. In this they differ from the white Nosu, who are the slaves and property of their overlords.

The missionaries in North-east Yunnan have for years tried to reach the Nosu, and a few have been baptised. Now and again an attempt had been made to get in touch with the Miao, but these people were so shy and reserved and the Chinese told them such terrible stories of the foreigners that these attempts proved quite abortive.

The whole condition of affairs is now changed, and the missionary ranks as the best friend of the poor despised serf. Much has been learned in the past three or four years of the habits and customs of these people, but as the spirit of Jesus has entered into the hearts of the Miao, they have become reluctant to discuss the past. The old life to some of them seems so black and sinful that it is painful to have it exposed again.

We know, however, that immorality and drunkenness were the twin evils. The marriage customs were terribly degrading, and these have been largely responsible for the low esteem in which the Chinese have held the Miao. In all the large villages possessing twenty or more houses the girls would build up a common house, which was nothing less than a communal brothel, and the results of this terrible institution are deplorable. Sickness in its most loathsome form is rife, and what some of the children suffer for the sins of the parents is truly lamentable. How to drive out this scourge and to save the children is one of the great problems confronting the missionary. The grace of God is sufficient for all things, and this in the hearts of the people makes them willing to do their best to root out all the old evil customs. The fight will be long and severe, and there will be lapses, but we believe that God will do His work thoroughly. He never scamps His work.

Except where the Chinese example has been followed the Nosu and Miao have no temples. Ancestral worship in a modified form exists among both peoples. Fear of demons is universal, and this has called forth a numerous class of wizards, witches, sorcerers, mediums and devil drivers. Among the Nosu this class of people has monopolised the written language, and hence the great majority of Nosu literature deals with the expulsion of demons and the cursing of one's enemies.

The Miao possessing no written language, their class of such medicine men is very ignorant and degraded. They have been a great curse to the people, and the influence of those who have not yet become Christians, is dangerous. I think more than a hundred of these men have become Christians, and some of them are bright leaders in the service of Jesus.

In the district where Christianity has so much influence opium has gained practically no power over the Miao. They have no 'small feet.' Infanticide and the selling of children are almost unknown. The love of children is very strong. There are several things which make work among the Hwa Miao very delightful, but there are others which make it very trying. They are very loving, but they are dreadfully dirty. They trust their missionary very much, but they are densely stupid. They are very fond of children, but have no idea how to train a child properly. Poor, degraded, ignorant and very stupid

they have one redeeming feature. They love Jesus Christ and believe that His death on Calvary was for them.

What will be the future developments of this work one can hardly foresee, but recruits are either on the field or are coming, and we shall soon be in a position to cope with a bigger movement if the angel of God once more moves on the face of the water.

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### In Memoriam

#### Catharine Maria Ricketts

**M**ISS C. M. Ricketts arrived in Swatow on the 29th November, 1878, and till she entered into rest on the 28th December, 1907, she never ceased to labour for the Chinese women. She belonged to the West of England, and in earlier years was a member of the Church of England. Later she made her home in Brighton and came under the influence of the Rev. A. B. Mackay, of the Presbyterian Church there. She often spoke of him with much gratitude and affection and testified to the blessing she had received under his ministry. It was there that she became a convinced and loyal Presbyterian, though always retaining a kindly feeling for the church of her early days.

When she left home for China Mr. Mackay wrote the following brief outline of her life in Brighton:—"For upwards of sixteen years she had been connected with the Queen's Road Presbyterian Church, and had always manifested the deepest interest in its prosperity. For the greater part of that time she had been superintendent of the Girls' Sabbath School, which she conducted with great efficiency. One thing to which she gave particular attention was the teaching of the Shorter Catechism, and many of the elder girls under her have repeated it without error from beginning to end, together with all the Scripture proofs. She esteems that little book very highly, and often expressed regret that she had not learned it when young.

Her work, however, was by no means confined to the Presbyterian Church. She was an earnest helper in every good work going on around. She instituted and conducted for fifteen years the Brighton Young Women's Association, which now numbers over 100 members, and has been the means of doing much good among the young women of the town.

She also took a great interest in the education of the young, and from the establishment of the Brighton School Board eight years ago has been one of its most efficient members. The people of Brighton showed their appreciation of her services by returning her on two occasions at the top of the poll. She made it part of her work to come into personal contact with the teachers and scholars; one chief aim being to press upon them the importance of Biblical instruction. With this object also in view she conducted a

Bible class for the female pupil teachers once a month and gave annually a number of silver medals to the best conducted boy and girl in each of the Board schools. Of the many gifts she received when leaving she prized none more highly than the beautiful microscope presented by the teachers and children of the Board schools. Miss Ricketts was also an earnest advocate of temperance, and sought by every means in her power to lead young and old to avoid that which has proved a curse to so many."

It was a bold step in those days for Miss Ricketts to leave the active and useful life she had been living in Brighton and to exchange it for what must have seemed the uncertain opportunities and the certain toil and loneliness of a new beginning in China. She was greatly influenced and encouraged to take this step by the late Rev. W. Duffus, of the Swatow Mission, who was then at home on furlough. Mr. Duffus was an ideal missionary, warm-hearted and loyal, with a sound judgment that commanded respect, though too modest to be widely known beyond the circle of friends who knew and loved him. Whatever encouragement he gave to Miss Ricketts at home he amply made good by unfailing sympathy and kindness after her arrival in China. She made her home during the early years with Mr. and Mrs. Duffus, and always cherished a grateful memory of all the kindness which made it a home indeed.

In another respect Miss Ricketts was singularly happy in the circumstances under which she began her work in Swatow. The field had been well prepared before she came. Of the 825 persons baptized up to the end of 1878 about 311, or 38 per cent of the whole, were women. Five years before, in September, 1873, a girls' boarding-school had been founded, and in it sixteen girls were receiving a sound Christian education. There was then in the Swatow Mission a remarkable group of three ladies—Mrs. Gauld, Mrs. Mackenzie, and Mrs. Duffus—not only "missionaries' wives," but missionaries of the best type. They knew the language, they loved each other, and they loved the Chinese women and girls; and so were "true yokefellows," labouring much in the Lord and greatly comforting and strengthening the Christian women. It is to the zeal of these ladies that the Swatow Mission owes the fact that it had a girls' boarding-school one year before it had a theological college, and three years before it had a boys' boarding-school.

Again, in the American Baptist Mission Miss A. M. Fielde had for many years been working in ways of her own devising, both in training Bible-women and in country visitation and itinerant evangelization with their help. An address given by her at the General Conference in Shanghai in 1877 had greatly helped to impress the value of such work on the mind of the missionary body in China as a whole.

Thus when Miss Ricketts came to Swatow she found the way prepared for her. There was already a considerable body of Christian women, the ground had been broken and work taken in hand; and both in her own and in the sister American Mission, there was a group of like-minded ladies prepared to welcome her as a fellow-worker. They had indeed, as one of them wrote, "for years been longing and praying for such a labourer." The initial stage of hesitation and doubt had already been lived through. The first



answer to the appeal from Swatow was the appointment of Miss Ricketts; and the second was the formation soon after of a "Women's Missionary Association."

Her coming was a signal instance of a prepared soul led to a prepared place, and she fitted in at once to the position to which she was called; and never, I think, in her twenty-nine years of service did she doubt whether she was in her right sphere of service.

We all admired the simplicity and docility with which she entered on the child's task of learning to speak. After her many years of service at home she was not young enough to accomplish the task with ease, and perhaps never acquired the fluency and idiomatic ease which can be attained by younger students. But if she lacked something in these respects she made up for it by the steady perseverance with which she worked. For many years, indeed I think throughout her life, she was at pains to write out nearly all that she was to say in teaching—addresses, questions, and expositions. She had naturally a clear and pleasant voice, with so true and pure an enunciation that it was always a pleasure to listen to her English speaking, and this stood her in good stead in the enunciation of Chinese. The clear unhurried utterance made her speaking easy to understand even for dull and untaught Chinese women, and it seemed the natural expression of a singularly clear and well ordered mind.

While working persistently at the language Miss Ricketts early began to visit occasionally the country stations in company with Mrs. Mackenzie, or with one of the ladies of the American Mission. This kind of work had great attractions for her, and even in later years, when her health was not strong, it did not seem to suffer readily from the discomforts of inland travel. A quick sense of humour, and a keen eye for what was new, quaint, or specially significant, made her journeys a source of stimulus and relief from the tedium of prolonged study.

Throughout her life Miss Ricketts spent much time and labour in writing and printing booklets and sheet-tracts. Some of these were translations and many were of her own composition, or were written for her use by preachers and others. In English she wrote with great facility, and her letters were always bright and vivid in detail, well fitted both to interest and to instruct friends at home. Like many missionaries, when the burden of work became heavier, she wrote much less than in the earlier years of comparative freedom.

The form of work in which Miss Ricketts was happiest and most successful was in the teaching of women. Drudgery was naturally distasteful to her eager nature, but with women bright or dull she would take infinite pains, bearing with their slowness to learn and making every effort to adapt her teaching to their comprehension. She had many little plans for awakening interest or quickening memory, and the dullest could hardly fail to learn from her. To how few teachers would it have occurred to fix in the minds of a class the list of the fruits of the Spirit by giving to each of them for the time being one of these gracious names! She called them "Love," "Joy," "Peace," and so on, and next morning greeted each of them by her new name to their great delight; and

when shortly afterwards the preacher for the day read the words in church and preached on them, there were many smiles of recognition and appropriation. Not only was memory aided, but an unconscious desire to illustrate one's own name could hardly fail to be created. "Love" could scarcely be churlish, or "Joy" downcast. Perhaps one of Miss Ricketts' best gifts was a sympathetic understanding of simple minds, which made her willing to use the most humble methods to influence them for good.

The greater part of her life in China was spent in Swatow, but in later years she took up her residence in Chao-chow-foo. Her health was good, as a rule, though she was always subject to occasional feverish colds. But even when those attacks came on, with accompanying weakness, a class or a country visit seemed to supply the needed stimulus, and often restored her wonted health. When in the last two years of her life these remedies failed, it became too evident that her strength was failing. In times of depression, or when tempted to anxiety, she used to encourage herself with little phrases which had become proverbial to her, generally embodying some past experience of help or comfort. Thus a recollection of some railway journey which had been clouded by anxiety about an expected difficulty of transport from one station to another in the middle of it, was summed up in the words, "Well! there are not two stations at Hereford!" Some such phrase, in a cheery voice, with a bright smile, banished many a cloud both for herself and for others. She had taught herself not to cross her bridges till she came to them, and the lesson stood her in good stead. When the last stage was reached, though there had been some depression before, she was one of those for whom, in Bunyan's sweet phrase, the River was in a manner dry, while it has overflowed its banks for others. "She had received a token from the King, an arrow sharpened with love, let easily into her heart, which wrought so effectually with her that at the time appointed she must be gone."

We could hardly be sure that she knew she was dying. There was no anxiety, and there were no sad farewells. She felt very tired, and quietly slipped away to the Home where her heart had long been.

Her colleagues of the Swatow Mission Council have recorded their sense of loss and their regard for her memory in the following minute:—

"The Council records with deep regret the loss which we have sustained in the death of Miss Ricketts.

"We have lost one whom we loved as a friend and held in honour as a fellow-worker. Looking back on her long years of service in China, and remembering how peacefully she passed into her rest, we feel that deep thankfulness to God in her behalf is more fitting than any expressions of sorrow.

"Miss Ricketts entered upon her work here twenty-nine years ago with an equipment of mental gifts, experience of Christian service at home, and gracious Christian character, which signally fitted her to be the first missionary of the W. M. A.

"Accustomed to the keen interests and busy life of Christian philanthropy in England, she turned from it to the tedious labour

of acquiring the Chinese language with a patience, courage, and persistence which were manifestly sustained and sweetened by a real devotion to her Lord and a loving desire to be helpful to the Chinese women to whose service He had called her.

"She had the 'heart at leisure from itself' which would grudge no labour for others and which claimed in return only what was freely and amply rendered to her—the love which love inspires. We cannot here record the varied labours of these many years, still less measure their abundant fruitfulness. Miss Ricketts was most wise and patient in planning her work, most faithful and diligent in executing it. In teaching, visiting, and personal dealing she made full proof of her ministry. She will be held in affectionate memory as long as any remain who knew her in life, and her influence will outlast her memory in hearts touched and lives redeemed through the Word of God which abideth for ever. The Word was her own study and delight, and she laboured to give it a free course which will not be checked, though she has entered into her rest.

"With sadness and joy we record this brief memorial of a life so gracious and fruitful, closed here in honour, but remembered as an inspiration, and now, through the grace of our Lord, crowned with immortality."

JOHN C. GIBSON.

Swatow.

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## Correspondence.

FATHER HAVRET AND NESTORIANISM.

To the Editor of

"THE CHINESE RECORDER."

DEAR SIR: No one could object to your adding to the many existing books and articles on so interesting a matter as the Nestorian Missions to China, even if the new article had no really fresh information to give. But it is a little disappointing to find in Mr. Walsh's most lucid and interesting lectures that the late Father Havret's splendid work is apparently ignored, and to read (on p. 134 in your March issue) "The translation of the Abbé Huc has been mainly followed." Huc's "so-called translation" seems to have been condemned by Wylie in the pages of the *Chinese Recorder*

long ago, for Havret writes (*Variétés Sinologiques*, No 12, p. 339): "After Pauthier, A. Wylie charged the Abbé Huc with a number of mistakes made in a few pages in his so-called translation (cf. *The Chin. Rec.*, Vol. VIII, pp. 190, 191. *Nestorians in China*). These accusations are not without foundation. The Abbé Huc should have been content with the glory of a traveller and the merit of a compiler without coveting fame as a Chinese scholar."

C. M.

CHINESE "HOMES."

To the Editor of

"THE CHINESE RECORDER."

DEAR SIR: In a recent book entitled "Heathenism under the Search-light," p. 38, we read a



statement which the search-light has presumably revealed. "There are no homes in heathendom. Even the word 'home' in the native hieroglyphics is made up of 'cover' and 'hog' which, when placed together, naturally signify a 'pig-sty.' No higher critic would dare to assail the correctness of this derivation." Now, though I am not a higher critic, I am bold enough to assail, etc. That derivation is an old 'chestnut,' good enough for a poor joke at the expense of China. Everyone who studies the radicals has made the amusing discovery. But it is high time that serious authors should cease resurrecting it for the benefit of foreign readers.

In the first place, the original meaning is not 'home,' but 'family,' as is proved by its use in the earliest Chinese writings. In order to denote 'home,' a dwelling, the addition of 室 is necessary. We have therefore to suppose the original inventor of the character to have been struck with the resemblance between his family and a litter of pigs and to have invented accordingly! I give him credit for a little more sense than to revile his family and every succeeding family for millenniums, though they all seem to have adopted the new name for themselves without demur!!

In the next place the *original* form of writing this character was not the same as now, a fact which amateur etymologists so often forget. Men like Dr. Giles give up Chinese etymology as a hopeless business. (See his preface to Dictionary, p. ix). But the 六書故 makes as good a guess at this word as possible. It says: 作宀人所合也从宀三人聚山下宀之義也平古族字平譌爲豕. Those interested should

study the original forms of characters as shown on bells, pots, etc., of the Shang and Chow dynasties, which are still preserved in various Chinese books on the subject.

D.

THE INDOOR AND OUTDOOR  
STAFF IN THE KIANGNAN.

To the Editor of

"THE CHINESE RECORDER."

DEAR SIR: In the portion of the Kiangsu province south of the Yangtze, the cities of Shanghai, Soochow, Nanking, Chinkiang, Sunkiang, Kiangyin, Wusih and Changchow are occupied by foreign missionaries, and perchance also Tsingp'u by one lady. To give round numbers which are proximately correct and easily remembered there are about 360 missionaries, of whom one-half reside in Shanghai, one-sixth in Soochow and Nanking each, one-twelfth in Chinkiang and one-twelfth in the other cities. In the eastern metropolises are centred the great agencies and managing councils which either aid or direct a considerable part of the work carried on in the provinces. This is specially true of the literary and publishing departments. In the three great cities are concentrated much of the high educational work of the entire province, so we would naturally expect the number of bishops, directors and superintendents; presidents, professors and teachers; translators, editors and agents to be large. The facts correspond with the theory and probably five-sixths of the entire force belong to the indoor staff. The influence of the literature distributed among fifty million readers; the training of several



thousand pupils in the universities, colleges and schools; and the medical aid given annually to two hundred thousand patients has a beneficent and sometimes a saving effect. Also many of the clergy in these departments of work preach with power and unction on the Sabbath, and not a few ladies give hours to the instruction of the benighted women of Sinim, and these, both men and women, aid no little in the evangelization of the twelve millions of the Kiangnan.

Yet only about sixty men and their wives, including a small company of noble unmarried women, are left to bring the Gospel to the people of twenty walled cities, four hundred market towns and ten thousand villages. These are assisted by a goodly number of native workers, some of whom have been trained in the schools. Comparatively little work is done west of the Grand Canal. Truly a heavy burden rests upon the outdoor staff.

The congregations in the cities were never larger, and new churches more capacious in size need to be built, and the services on the six days should correspond more with the holy sanctity of the worship on the Sabbath. In the towns large tea-shops can be

rented for forty or fifty cents for the evening, and throngs gladly attend the evangelistic meetings. In the hamlets the peasants gather to hear either the foreign or the Chinese preacher. The reports from the native helpers in regard to how the people gladly listen, seem to have a touch of Apostolic days. The converts and true inquirers move along the lines of self-support. The gates are thrown wide open.

Not only is the *every-day preacher* kindly received, but also the single ladies find great and effectual doors for the hard task of teaching country women. Oh, that the Ladies' Home Societies would embrace this opportunity!

The beloved wife, who for near six and thirty years has laboured much in the Lord, goes regularly to church with either husband or son ten times a week and has charge of the "woman's side" and the woman's inquiry room. The writer, since the day of his arrival on these shores, has never so fully enjoyed preaching in city, town and country as during the last fall. This "joy of the Lord" in speaking of Christ and Him crucified rather indicates sympathetic hearing on the part of the dwellers on this great plain.

HAMPDEN C. DUBOSE.

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## Our Book Table.

The object of these Reviews is to give real information about books. Authors will help reviewers by sending with their books, price, original if any, or any other facts of interest. The custom of prefixing an English preface is excellent.

A Brief Sketch of the Life of Jessie M. Johnston, for eighteen years a missionary in Amoy. By her sisters, Meta and Lena, with a preface by her mother. Published by T. French Downie, Warwick Lane, London.

The subject of this little book was, in many respects, a beautiful type of the great majority of lady missionaries in China. "A minister's bairn," cultivated and consecrated, she did what she

could to glorify her Master and uplift the girls in her school and the women with whom she came in contact.

The book has an artistic cover, is printed on beautiful white paper and has many pretty illustrations. The narrative is deeply interesting and the book would be a fitting gift to present to a thoughtful girl.

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The Student World, January, 1908. Published quarterly by the World's Student Christian Federation. John R. Mott, General Secretary and Editor. 3 West 29th Street, New York City. 40 pages. Illustrated. Price 1 shilling, 50 sen, or 25 cents, Gold.

This new publication deserves and will doubtless receive a warm welcome from students in all lands. Among the contributors to the first number may be found Dr. Carl Fries, Chairman of the Federation; Bishop Honda, of Japan; Mr. John R. Mott; Bishop Roots, of Hankow; Mr. Robert P. Wilder, of Student Volunteer Movement fame in America, and Baron Paul Nicolay, of Russia.

Bishop Honda in writing of "Some Results of the Federation Conference in Japan" says: "The Conference must be reckoned with by all students of Japanese history, however much it may go against their prejudice to take this attitude." "The public were greatly impressed with the oneness of the Christian movement throughout the world;" "there is a deeper realization of the true reality of the spiritual life." "The Conference brought home to Japanese Christians a sense of their prestige in the Far East somewhat corresponding to the political prestige the nation enjoys."

Mr. Mott's article on "The Chinese Student Migration to

Tokyo," reveals a masterly insight of the situation; it is well illustrated and accompanied by a graphic outline map of China and Japan, showing by means of arrows the number of students from each province studying in Tokyo.

Baron Nicolay's account of "The Students of Russia," also illustrated, is very interesting.

Several pages are devoted to "News of the Student World" and "Reviews" of recent publications of special interest to students.

The whole make-up of the magazine is neat and in a style to appeal to students; there is nothing in the 40 pages to skip or skim over.

(Subscriptions may be sent to the office of any Student Movement in the Federation.)

E. L. M.

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基督教與大國民. "The Progress and Place of Christianity in the Life of Great Nations and Peoples."

This little book of 74 pp. reading matter is the translation by the General Committee of the Y. M. C. A. of "a series of addresses delivered at the World's Student Christian Federation Conference held at Tokyo," Japan, last year. It is without illustrations. The press work is attractive and was done by the Commercial Press. The price, single copy by mail, is 15 cents. Taken at the office, or in quantities of ten or more, 10 cents per copy.

The original was in the form of five lectures as follows:—

1. Great Britain and Christianity. Frank Lenwood, M.A., Oxford University.
2. The United States of America and Christianity. President J. F. Goucher, LL.D.

3. France and Christianity. Professor Henri Bois.

4. Germany and Christianity. Rev. Theophill Mann.

5. The African People and Christianity. W. A. Hunton, B.A.

The translation is by Mr. Zia Hong-lai, and done neatly and clearly. The style is clear and not too difficult. It is admirably adapted for a large circulation among the students in the colleges as well as all other thinking young men. It seeks to stimulate thought and then to inform the mind as to the far-reaching benefits of Christianity on nations and races. This is done by personal testimony of leading representatives. With its attractive subject and very presentable appearance it will surely have a large reading.

J. W. C.

**基督教書.** (See advertising pages. "The Church of Christ.") This book is a translation by Dr. Macklin of an English book, the name of which he has failed to send us. We are left in ignorance also as to the name of the author.

The aim of the book is to present a brief but comprehensive statement of the origin, teaching and early growth of the Christian church.

If the book is intended for non-Christian readers, more explanation of names and terms should have been given, for it takes altogether too much for granted as to the knowledge possessed by the readers. The Scriptures are quoted very freely, but more extended commentary on their meaning is necessary for the uninitiated.

In style the mandarin is so simple as almost to be colloquial,

and we think in places it is hardly dignified enough to be in keeping with the subject treated.

The translator has endeavored to eliminate all distinctively denominational teaching from the book. This is of course difficult, and in places it seems to have crept in.

For instance 1 Cor. iii. 40 is quoted, but no reference is made to 1 Cor. i. 12. According to many commentators there was a party in the church of Corinth that called itself the Christ party, just as others referred to themselves as the party of Paul, or Cephas, or Apollos. The assumption of a name does not necessarily preclude the existence of a party or denominational spirit.

Apart from the slight imperfections to which we have referred, the book contains a simple summary of the Christian religion and faith, and we think might be of use in the instruction of those who are preparing for baptism or who have just been admitted to membership in the church.

F. L. H. P.

#### REVIEWS BY J. D.

英民史記 Green's History of the English People. Abridged. Translated by Dr. W. E. Macklin and Mr. Li Yu-shu. Presbyterian Mission Press.

Everyone knows that Green's History of the English People is a valuable and useful book. This abridgment, translated by Dr. Macklin, is a book of 112 leaves and brings the history down to the accession of Henry the Eighth. The Dr. presented a copy of his book to the Viceroy and received from him the following appreciation. Reply from Tuan Fang:

"I respectfully state that I received your letter and the first

volume of the History of the English People which you have translated. It is brief, condensed and excellent beyond comparison. Now that China is preparing to adopt a constitution it is needful for us to study the institutions of our neighbour states. This book is fit to be a guide to us. I have read it repeatedly and value it beyond riches. I write this to express my thanks. Card enclosed."

The great Viceroy of the Liangkiang is not only a statesman, but an author, yet the present reviewer must record his dissent from his estimate of this book. It is printed on mao-pien paper in the old-fashioned double leaf style, which was good form in ancient times. I doubt if a single book got up in this fashion has been issued from the native publishing houses in Shanghai for ten years past. If we aspire to point out the path of reform to the Chinese, we should present our thoughts in such a dress as will show that we are up to date in the art of book making.

There is a preface to this book, but no table of contents, and though divided into sections there are no chapters. The style is just the opposite of what the Viceroy says it is, but it has this merit, it is easy to be understood.

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英國實業史. The Industrial History of England. By H. De B. Gibbins, Litt.D. University Extension Series. Translated by two Chinese. Edited by Dr. Timothy Richard. C. L. S. Price, 40 cents.

The book from which this translation is made is an extremely valuable one. The author is an authority on the subject of political economy and his writings contain the very information which the Chinese

stand most in need of at this moment.

De Gibbins' History of Commerce in Europe is already accessible to the Chinese. That book was translated into Japanese, and has reached the Chinese through the medium of that language.

At a time when the local press is turning out hundreds of volumes of bad translations of mediocre English novels (小說 "small talk") it is interesting to see in this the kind of a book which Dr. Richard recommends to the study of the Chinese.

The book sets forth with great lucidity the progress of England from being an agricultural to becoming a manufacturing nation, and so points the path which China is about to tread. It shows with equal clearness that the value of money is proportionate to its purchasing power, that high wages are no certain index of the prosperity of the workers. The sufferings of the poor are graphically portrayed, and it is shown that, in Britain, they were mercilessly fleeced, first by the titled landowners, then by the wealthy capitalists.

The author means his book to point a moral. Toward the close he says: "The day of the capitalist has come and he has made full use of it. The day of the labourer will come." Twenty years have passed since these words were penned. To-day the day of the labourer has dawned and the wealthy classes in Britain view, not without consternation, the vigorous action of the social and labour party in the present House of Commons.

It may be that the lessons to be drawn from the facts set forth in this book would be more easily apprehended by the Chinese if they were set forth in a series of essays containing the gist of



the author's teaching without the dry detail of his argument. But it is certain the Chinese will not always want us to do their thinking for them. The time is coming when they will ask us to give them a correct statement of facts and allow them to think out their own conclusions.

The Chinese text makes a book of 160 pages. It is printed on white foreign paper, has an index and glossary and is excellently arranged and put together.

The translation is by two Chinese, which means, presumably, that one was the English scholar and dictated the contents of the book to the other, who excelled in Chinese scholarship. The style—Wên-li—is clear and fairly smooth, showing that the Chinese writer was quite equal to his part of the task. A somewhat extended experience has convinced me that it is impossible to get a Chinese who could translate a book of this kind without making numerous mistakes. The translator of this book is no exception to the general rule, but, sometimes, one is inclined to pity, rather than blame, him because of the inherent difficulty of the language he is translating. An example occurs in the first paragraph of Chapter II, Page 5. "Now it is impossible to understand the conditions of this industry (agriculture) without first glancing at the tenure of land as existing about the time." This is translated 欲知工業情形必先知田產之地主與其田戶. It is evident that in the translator's mind "agriculture" and "industry" are nouns in opposition to each other, just as in Chinese 農工 means agriculture and industry. But in the English of this passage agriculture is an industry. The translator is con-

fused by this and translates the second word 工業, which means "manufactures." This leads him deeper into the mire and he finishes the sentence, as may be seen, without a predicate at all.

Pages 167-8 repudiate the now exploded theory that national wealth consists in the accumulation of bullion. The native press so continually harps on the theme that much money is drained away from China in the shape of sycee to pay for foreign imports that many Chinese conscientiously believe their country is being ruined by its foreign trade. If they could learn that gold is merely an article of exchange the same as, say, cotton and that if value is received, the country is not necessarily poorer, but may be richer for its exportation, one cause of their antagonism to foreigners in general would be removed. Unfortunately the translation of this passage is so vague that one cannot tell from the Chinese text what lesson is meant to be conveyed. Indeed where the English text states as an absurdity "The belief that the policy of increasing our national greatness could only be attained in one way, that was at the expense of our neighbours," the Chinese text misses out the absurdity and states the fallacy as a fact.

The book is, as has been stated, a very valuable one, and one can only hope that such mis-translations as occur, will be corrected in a second edition, which will surely be called for.

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埃及變政史畧, England in Egypt, by Lord Milner. Translated by Yin Pao-lo. Edited by Timothy Richard, Litt.D. Christian Literature Society. 3 vols. Map. Price \$1.50

It has often been said that the work accomplished by Great

Britain in Egypt is great enough to justify the claim often made by Britons that their country has, in a preëminent measure, the genius for governing alien peoples.

Milner's England in Egypt is sober history, but it is more fascinating reading than a romance. Every page bears evidence that the writer is striving to tell modestly the achievements of which he feels his countrymen may be justly proud. For the Chinese the book is one of surpassing interest. Egypt, the basest of kingdoms, has, in an incredibly short space of time, raised herself from the dust. Lord Milner tells us that the international complications which oppressed the country in 1882 were like "the nightmare of some constitutional theorist with a disordered brain." Yet to-day Egypt is making rapid strides along the path of civilization and prosperity. She has reclaimed the Empire of the Sudan by force of arms and she has a just aspiration to be independent and free. "The revival of the country during the last ten years under, and in spite of adverse conditions, is almost worthy of a fairy tale." That China's rulers may read this book and be inspired thereby to make the history of China during the next ten years a similar "fairy tale" is, we may be sure, the aim of the editor in publishing it.

The translator, Mr. Yin Pao-lo, is well known as the late Dr. Allen's writer. His style is clear and smooth and, unquestionably, he is able to express in forceful Chinese any idea which is vividly before his own mind. A cursory reading shows that a literal translation has not been attempted. Sometimes a paragraph is omitted, sometimes only para-

phrased. There is nothing to object to in this method of dealing with a book if the translator is able always to seize on the salient fact in the paragraph and reproduce it. Mr. Yin has not always been successful in so doing. It is scarcely putting it too strongly to say that his knowledge of English is not adequate to the task of translating a book of this kind. An example will show how his hazy conception of the meaning of the English text makes him sometimes write an impotent Chinese sentence. Vol. III, page 105: 若他日埃及果能自立無需他國扶持則亦可以無需矣. "If at some future time Egypt is able to be independent and not to need help from another country then, she will, perhaps, not need it." Of course not.

Two paragraphs, chosen almost at random from different sections of the book, will show how Mr. Yin fails now and then to understand the meaning of his text-book. Page 13: "But the English government and people were swept along in spite of themselves by the current of events. First the desire to humour France and keep in step with the foreign policy of M. Gambetta, then the fearfully rapid spread of popular and religious excitement in Egypt brought about a situation in which the cult of *laissez faire* was no longer possible even to its most faithful votaries." This is translated in Vol. I, page 7: 其始以英人在埃及之勢力不能讓法人之占先其次則為宗教上之爭端不能忍視埃及舊時基督教人久受回教束縛之苦也. If we translate the translation it reads: "First the position of Britain in Egypt (was such that she) could

not permit France to take the first place; second it was not to be endured that in the strife of religions the ancient Christian Church in Egypt should for ever be oppressed and fettered by the Mohammedans," which is a totally different, not to say opposite, statement to that made in the English text.

On page 360 we read: "Such would be the natural, the wholesome, development of British policy in Egypt. Foreign jealousy may interfere with the programme, native impatience may upset it. In that case the game of Egyptian independence is up." Vol. III, page 105: 此實為英人在埃及辦事之宗旨。各國中有懷妒忌之心者，時或干預之本地埃及人，不靖者亦常欲傾覆之埃及獨立自主之心，或從此而生。 This translated reads: "This is really the aim of Britain in her dealings with Egypt. Those of other nations who are jealous may sometimes interfere with it; native Egyptians who are restless also continually try to upset it, but the desire of the Egyptians for independence and self-government may be begotten from this." This is also a very different statement from that made in the text.

In spite of these obvious defects the book is, on the whole, very good, and will be of great good in pointing out to the Chinese the path which leads to

prosperity and freedom from the trammels of extra-territoriality.

It should be added that the book is printed in clear type on white foreign paper with an artistic and Egyptian looking cover. There is a good glossary at the end, and it is easy and pleasant reading.

#### BOOKS, ETC., RECEIVED.

Directory of Hunan, 1908. (In 1903, 47 workers; now, 176). Excellent idea. Broadcast Tract Press, Changsha.

Term Question, paper read at meeting of C. of E., Shantung, makes good use of *Havret* (French) and other authorities.

The Mission Among the Higher Classes, 19th and 20th Reports, by Dr Gilbert Reid.

China's Young Men. February, 1908. Progress of work among young men during 1907

#### Macmillan & Company's Books.

Essay and Letter Writing, with Models and Outlines. By F. H. Brooksbank, B.A., Assistant Master in the Ras El Tin School, Alexandria. Price 2/6.

A Short French Grammar. Comprising essentials of accidence and syntax, with a chapter on the French sounds, lists of words for practice in pronunciation and spelling and notes on French versification and etymology. By Otto Siepmann, Head of the Modern Language Department at Clifton College. Price 2/6.

La Bibliotheque de mon Oncle. Par Rodolphe Töpffer. Siepmann's French series for rapid reading. Price 6d.

### Books in Preparation.

(Correspondence invited.)

The following books are in course of preparation. Friends engaged in translation or compilation of books are invited to notify Rev. D. MacGillivray, 44 Boone Road, Shanghai, of the work they are engaged on, so that this column may be kept up

to date, and overlapping prevented. N. B. Some whose names have been on this list a long time are asked to write and say if they have given up the work, or what progress, if any, they are making. Perhaps they are keeping others from doing the work.



*C. L. S. List:—*

Booker T. Washington's "Up from Slavery." By Mr. Kao Lun-ching.

Selections from Hastings' Bible Dictionary. By D. MacGillivray.

The Incarnate Saviour. By D. MacGillivray.

Three-fold Secret of the Holy Spirit (McConkey). By Miss Horne (out).

Japanese Educational System. E. Morgan (out).

Sharman's "Studies in the Life of Christ." By Miss Sarah Peters. Nearly ready for the press.

Ballantine's Inductive Studies in Matthew.

Alone with God, by Dr. J. H. Garrison. W. Remfry Hunt.

Psalms, Metrical Version of, by F. W. Baller (in press).

The Five Great Offerings. By F. W. Baller (in press).

Organ Instructor. By Mrs. R. M. Mateer.

Teddy's Button. Mrs. R. M. Mateer.

Murray's New Life. R. A. Haden.

Murray's Like Christ. By Mr. Chow, Hangchow College.

Illustrations for Chinese Sermons, by C. W. Kästler.

By the same. Chinese Preacher's Manual and Daily Light for Chinese.

Systematic Theology. 12 parts. Dr. DuBose.

Stepping Heavenward. By Mrs. Crossette.

Expository Com. on Numbers. By G. A. Clayton.

Expos. Com. on Hebrews, by G. L. Pullan.

Little Meg's Children. By Mrs. Crossette.

Prof. Chwolson's Hegel, Häckel, Kossuth, and the 12th Commandment. By F. Ohlinger.

Miss Garland proposes a Children's Hymnal on a scale much larger than hitherto attempted—in fact a Chinese "Golden Bells."

Sermons on Acts. Genähr.

Pontoppidan's Explanation of Luther's Catechism. American Lutheran Mission.

Outlines of Universal History. H. L. W. Bevan, Medhurst College.

Concordance Dr. C. H. Fenn.

Essentials of Christianity (Methodist Theology). Dr. A. P. Parker.

Torrey's What the Bible Teaches. By J. Speicher.

Tholuck's Sermon on the Mount. By J. Speicher.

Psychology for Teachers. By S. B. Drake.

Ancient Babylonia and Assyria. By S. B. Drake.

"His Great Apostle," and "His Friends." By Rev. Chang Yang-hsün.

Catechism for Primary Sunday Schools. By Mrs. Crawford.

Choosing a Life Work—Yours. A manual of texts for young Christians.

Stalker's Paul.

Robert Speer's Principles of Jesus. J. H. Jowett's The Passion for Souls. Both in mandarin. Many Infallible Proofs. Inspiration of a Christian, Fulness of Power. By J. Vale.

Mrs. Nevius' Mandarin Hymn Book.

Dr. and Mrs. Nevius' Manual for Christians, with answers to the questions.

Practical Chemistry in three parts:

I. Inorganic, Elementary.

II. Inorganic, Qualitative and Quantitative Analysis.

III. Organic. By H. G. Whitcher and Bae Yü-chang.

Practical Physics, by the same and Liu Kuang-chao.

Higher Algebra, by the same and Liu Kuang-chao.

The Roman Theology and the Word of God, by Alphonso Argento.

Constructive Studies in Life of Christ. H. W. Luce.

New Primer of Standard Romanization on the Accumulative Method. By Frank Garrett.

*By Y. M. C. A.:—*

Main Lines in the Bible. Fred. S. Goodman.

How to Study the Bible. Torrey.

Habit. Prof. William James.

Stones from the Brook.

Fundamental Principles of the Christian Life. H. C. King.

Outline Studies in Biblical Facts and History. J. N. De Puy and J. B. Travis.



## How to put it in Chinese.

NOTE—Under this heading it is proposed to give readers of the **RECORDER** an opportunity to ask questions regarding the best rendering into Chinese of thoughts difficult of translation. When practicable a reply from some competent person will be secured and printed with each question. Unsolicited answers are also earnestly desired in order to furnish a basis for a comparison of views and usages in reference to the points raised.

*Question 1.* What is the best translation for "Bible study for personal spiritual growth?" Is the word "spiritual" best expressed by 道心, or is there some other expression which carries with it the idea of the *spiritual* as contrasted with the intellectual and the moral life? How can the emphasis be placed on the idea of *study* as contrasted with mere *reading*?

L.

*Question 2.* How translate the term "consecration meeting" as understood by the Christian Endeavour Society?

B.

*Question 3.* What is the best way to translate the idea of a "self-supporting" church? Do not the characters 自立 indicate more than self-support and imply the thought of independence as well?

F.

Mr. Zia Hung-lai's replies:—

1. 個人靈修 (or 心靈修養) 之聖經研究 will cover the whole expression, but it is too long for a title of a book, and 道心 can be used, but 心靈的 or 靈的 is much better. 研究 for *study* is a Japanese term, but very forcible and clear.

2. The best I can think out is 獻心會. I believe it is already in use.

3. 自立 for independent, 自養 for self-support, 自治 for self-government, and 自傳 for self-propagate.

*Another Answer.*

讀聖經以求道心之日進. Bible study for spiritual growth. 道德心專心求學. Spiritual study.

明道會. Consecration meeting.

自立. Self-support, necessarily implies self-government, therefore nothing better than this term.

E. M.

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## Missionary News.

### Stirring Times in Manchuria.

Rev. George Douglas writes as follows from Liaoyang, Manchuria:—

You will be glad to hear that we have had a wonderful spiritual experience in the church here last month. Mr. Goforth, of the Canadian Presbyterian Mission,

came amongst us to conduct a week's special meetings. In view of these I had sent two of our Christians to see something of the work of grace in Korea, and they came back on fire. The result has been a great outpouring of the Spirit here and at Moukden in answer to earnest prayer. The manifestations of His presence have been very si-

milar to those in North Korea,— a profound conviction and confession of sin, accompanied by great emotion and general pleading for mercy and forgiveness from the whole body of the people, and a sense of responsibility for the state of the heathen around. Just at present there is a lull in this city, but a band of evangelists is going round the eastern out-stations of my circuit and I am receiving extraordinary letters from wherever they go. There are abject confessions of secret idolatry, fraud, theft, adultery, opium-smoking, gambling, various forms of deceit, resistance to the Spirit, and indifference to the salvation of souls. These are made before the whole congregation and in great distress. It has been a most awe-inspiring and humbling experience for us all. Even outsiders have been drawn into the tempests of confession and prayer, and in some cases great fear has fallen upon the neighbourhood. "What has come over these Christians," they say; "Yamên torture could not draw confessions such as these from human lips, and they are respectable people enough." "Don't go near them," say others, "their Spirit is come down, and He is irresistible; you will be drawn in next before you know it."

Give thanks with us for this great grace He has vouchsafed to us spite of our poverty-stricken faith.

### American Reformed Church Mission, Amoy. Statistics for 1907.

Stations occupied	4
Ordnained native pastors	13
Unordained native evangelists	34
Bible-women	10

#### School Teachers.

Day-schools:	{ Men	25
	{ Women	5
Boarding-schools:	{ Men	12
	{ Women	8

Total native force 107

#### Churches and Members.

Separate church organizations	14
Out-stations	36
Regular preaching places	50
Self-supporting pastorates	14
Church members, communicants	1,700
Baptized children	984
Inquirers	840
Received on confession	140
Loss by death	53
Other losses	22
Net increase	65

Schools.	{ Day-schools, 28, scholars	730
	{ Boarding 8 "	493

Total scholars 1,223

Hospitals 3. Patients treated 18,840

Contributions:	Salaries	\$4,262.60
"	Missions	599.50
"	Other purposes	5,533.27
"	Thank Offerings	464.67
		\$10,860.04

* Literature.	Scriptures sold	747
	Given away	14
Books and Tracts sold		12,922
"	Given away	493

P. W. FITCHER.

\* Incomplete returns.

### Meeting of the Wu Shang Synod.

The Wu Shang Synod, which is composed of the Presbyteries of Hangchow, Nanking, Ningpo, Shanghai and Kiangcheh, was convened in Shanghai at 10 a.m. February 12th, 1908. The opening sermon was preached in Chinese by the retiring Moderator, Rev. Dr. Gilbert Reid, from Matt. iii. 2: "And saying, Repent ye, for the kingdom of heaven is at hand." A large attendance of Chinese and foreigners marked the meetings. Representatives from all the Presbyteries were present, and also from the Session of the Presbyterian

Church (Established Church of Scotland) at Ichang in the province of Hupeh, no Presbytery having as yet been formed in that province.

Rev. Sie Chi-hsi, pastor of the Presbyterian Church in Hangchow, was elected moderator and performed the duties of this office with courtesy, despatch and fairness. Committees were appointed as follows: Programme—Messrs. P. F. Price, Chu Kia-jin and Chen An-ling. Devotional exercises—Messrs. Chang Pao-tsu, G. Reid and Li Heng-chun. After the morning recess the Synod met at the International Institute, where the subsequent sessions were held. On previous invitation of Dr. Reid the Chinese members were hospitably entertained at this place. The hours of meeting were fixed as follows: Devotional exercises from 9.30 to 10 a.m., business from 10 a.m. to noon and from 1 to 4 p.m.

Encouraging reports from various committees and news from the different presbyteries were received. Rev. Dr. J. C. Garritt and Chen Kin-yung were appointed a committee to recommend to all Presbyterian Churches within our bounds the erection of Presbyteries as soon as possible in order to unite with this Synod.

The Articles framed by the Council of the Presbyterian Church in China were adopted *seriatim*. While recognizing the rights of individual church members to discuss political issues and to fulfil the duties of loyal subjects of China, the Synod decided that the church, as such, should, according to the teaching of Scripture, keep itself free from interference with matters which concern the government of the state, and that the name of the church should not be connected with politics.

Reports showed that since the last meeting about one hundred have been added to the membership of the churches within our bounds. There are now sixty-one ministers, thirty-three sessions, thirty-one helpers, fifteen students for the ministry, seventy-three elders, fifty-nine deacons. Total membership 3,367. In the whole of China there are six synods, including this Synod of Wu Shang with a grand total of about 53,000 members. As soon as the difficulties of distance and dialect can be overcome these synods will unite to form the General Assembly. But a larger union is contemplated in our deliberations.

The Synod adjourned on Saturday, February 15th, after an impressive

service led by Rev. W. J. Drummond, of Nanking, and the administration of the Lord's Supper by the Moderator. This body will meet, *Deo volente*, in the city of Kashing, in the province of Chehkiang, at the North Gate Church on the fifteenth day of the First Month, 1910, at 2 p.m.

S. ISETT WOODBRIDGE,  
(Foreign) Stated Clerk.

## The Japan Convention for the Deepening of Spiritual Life.

It will be welcome news to many that during the summer holiday months (July to September) a series of conventions for the deepening of the spiritual life will, D. V., be held this year at Karuizawa and Gotemba. The leading part in these meetings will be taken by an old friend and fellow-missionary, the Rev. B. F. Buxton, whose labours in this country were so much owned by God, and who still has Japan so much on his heart.

All who had the privilege of attending the meetings held last summer at the above named resorts by the Revs. George Litchfield and Gregory Mantle will, we feel sure, be glad to hear of similar meetings this year; and we ask your prayers that refreshing showers of grace may be poured upon thirsty souls at and through these meetings.

Mr. Buxton hopes also to conduct meetings for Japanese Christians in Tokyo and, if time and strength allow, in Osaka and other places.

W. R. GRAY,  
Chairman Exec. Com.

## Report of the Committee appointed to Petition the Shanghai Municipal Council for the Closing of Opium Houses in the Settlement.

The committee appointed by the Shanghai Missionary Association for the above purpose has held four meetings; a majority of the members being present at each meeting. In order to secure information on the subject and to advise action, an executive sub-committee was appointed to interview H. B. M. Consul-



General, members of the Municipal Council, and leading ratepayers. This committee did its work and reported, with the result that a resolution was drawn up and forwarded to the Municipal Council. Thereafter the appended correspondence explains itself. In committing itself to an approval of a two years' scheme for closing the licensed opium houses, the committee was guided by several considerations. It was found that such a plan was likely to receive general support from the ratepayers, whereas a resolution calling for immediate abolition would have provoked strong opposition. Moreover, definite assurance was given by those concerned that the administrative difficulty was a real one and would need careful handling. It was considered therefore that in securing the support of the ratepayers to the Council's scheme for entire closing within two years an assurance of final success was gained for this reform which could hardly be obtained on the chance success of a hostile resolution for immediate suppression. Having striven to secure this result through many long years it was felt that it would have been unwise to allow our impatience, however natural, to endanger its attainment in this period, though we have to wait another year to see the end of the licensing system in the Settlement.

By a reference to the last letter written by the Council it will be seen that they commit themselves conditionally to a programme of reform to find completion within two years. In the resolution they offer to the ratepayers on this subject, this intention is not expressed. We understand that an amendment will be moved at the ratepayers' meeting to add to the Council's resolution this expression of intention to abolish the licensing of all opium houses within that time. It is the hope of your committee that the resolution as amended, will receive your hearty support and that you will do all that is in your power to influence opinion in its favour.

On behalf of the Committee,

G. H. BONDFIELD,  
*Chairman of the Shanghai  
Missionary Association.*

W. N. BITTON,  
*Chairman of the Anti-opium  
Sub-committee.*

H. L. W. BEVAN,  
*Secretary of the Shanghai  
Missionary Association.*

## The Month

It is reported from Peking that the Empress-Dowager has felt so acutely the indignity which Japan has put upon China in the *Tatsu Maru* incident that her health has suffered. The rumour is once more current that the Empress-Dowager intends to resign Imperial power in favour of the Emperor. Prince Chun, the enlightened Manchu prince, whose name is frequently mentioned as the probable heir apparent, is in high favour with the Throne and is constantly consulted about matters of great importance. H. E. Yuan Shih-kai has again resigned his post at the Waiwupu. The resignation is not accepted, but it is considered likely that H. E. Tang Hsiao-yi, who is now in Peking, will succeed to the former's office in the Waiwupu in the near future. The anti-opium reform is expected to benefit greatly by the return of H. E. Tang, who has made this his special object. Mr. M. T. Liang, at present Taotai of Shanghai, has been appointed a Junior Councillor of the Waiwupu.

Negotiations concerning the case of the *Tatsu Maru*, which was seized by the Chinese government for gun-running in Chinese waters, have continued during the month and an agreement has been reached. China will apologize for the insult offered to the Japanese flag, which was removed from the *Tatsu Maru* and the Dragon flag hoisted in its place, and will purchase the cargo of guns and ammunition; Japan on her part promises to exercise greater oversight in the matter of similar cargoes in the future. Another interesting exhibition of the newly-awakened national feeling in China has accompanied this incident. A proposal to boycott Japanese commerce in South China as an answer to Japan's exercise of 'force majeure' has not met with much response. The incident is considered closed.

Marquis Katsura has formed an Oriental Colonization Company, the object of which is to exploit Korea. A bill to subsidize this project has been before the Japanese Diet and at first met with considerable opposition. A modified measure has now met with parliamentary approval, and the Company is floated with the sanction and help of the Japanese government.



The question of emigration is still occupying attention in Japan. The members of the Japanese House of Commons, among whom are directors of emigration companies, have organized themselves to attack Count Hayashi's policy of temporising with foreign powers on this question. It is stated, however, that the agreement arrived at between the American and Japanese governments relative to emigration is satisfactory, and much cordiality is being expressed between these Powers. Courtesy is to be shown to the American fleet by the Japanese.

A loan has been arranged through the British government for the development of the Peking-Kalgan Railway. The Viceroy of the Shen-kan provinces desires to build a bridge over the Yellow River in the vicinity of Lanchow and is arranging a loan for this work with a foreign syndicate at Tientsin. The German Consul at Tsinanfu has demanded concessions for the development of coal mines in the neighbourhood of Tientsin-Pukou Railway and the Acting Governor of Shantung has lodged a protest against such a concession being given.

The reorganization of Thibet is occupying a good deal of China's attention just now. The British government is demanding that a settlement be made in regard to the opening of Yatung and other Thibetan ports to Anglo-Indian trade immediately. China has authorized the spending of Tls. 600,000 on Thibetan affairs and is sending a special commissioner. A request has been made by the Chinese Resident in Lhassa that the Dalai Lama, who fled to escape the British troops and found refuge in China, shall be made to return to the sacred city. The Dalai Lama is now reported to be staying with a numerous retinue in Shansi and shows considerable disinclination to return to Thibet. In his absence the internal government of that country, being without its nominal head, is in a state of chaos, although peace is reported.

The Board of Civil Administration has issued regulations for the control of the Chinese press. These are largely impracticable in the present condition of affairs, and H. E. Chang

Chih-tung says that although these may be promulgated, they cannot be obeyed. The same Board has issued a law of political meetings, ordering the registration of all political societies, none of which are to be composed of more than one hundred members. No secret meetings of these societies may be held.

The Imperial Commissioner appointed by the Emperor to inspect the prisons of China has been in Japan studying the question of prison reform. He is at present travelling in China and will later present a general report to the Throne.

An experiment is to be made this year in connection with a government stamp duty in China. It is surmised that this is with a view to new revenue to replace the loss of the opium revenue. The Chinese government is being asked what steps it proposes to take in dealing with the import of opium from Turkey and Persia. A strongly-worded edict has recently been issued by the Throne urging stricter measures in dealing with opium.

The text of the agreement concerning the Shanghai-Hangchow-Ningpo Railway has now been published. Work will be proceeded with rapidly. The British Corporation makes the loan under Imperial guarantee to the Ministry of Posts and Communication (Yuchuanpu), and this Board becomes responsible for the economical and efficient construction of the line. This same Ministry is said to be negotiating with the Belgian Compagnie de Chemins de Fer Chinois for the redemption of the Peking-Hankow line. It is proposed to raise a loan for this purpose, which shall be repaid within five years by purely Chinese capital. The President of the Szchuen Railway, now in Peking, has asked the Chinese government to engage Mr Li Ta-shu to survey the route between Ichang and Wanhhsien. Trouble has been caused by the illegal exactions of the likin officials along the line of the Shanghai-Nanking Railway, and H. E. Natung has been sent to Nanking to confer with the Viceroy in this and other pressing topics.

# Missionary Journal.

## BIRTHS.

At Yungchun, Fukien, 3rd February, to Dr. and Mrs. J. PRESTON MAXWELL, E. P. M., a daughter.

At Yeungkong, Kwangtung, 20th February, to Rev. and Mrs. G. W. MARSHALL, A. P. M., a son (Robert Nelson).

At Shuntehsu, Chihli, 26th February, to Mr. and Mrs. M. L. GRIFFITH, C. I. M., a daughter (Olive Frances).

At Fakumen, Manchuria, 26th February, to Rev. and Mrs. F. W. S. O'NEILL, I. P. M., a son.

At Shanghai, 3rd March, to Rev. and Mrs. H. L. W. BEVAN, L. M. S., a son.

At Laohokow, 15th March, to Rev. and Mrs. A. W. LAGERQUIST, C. I. M., a son (Hadley Rutherford).

## MARRIAGES.

At Shanghai, 3rd March, Mr. G. A. ANDERSON to Miss J. SARGEANT, both of C. I. M.

At Nanking, 11th March, Rev. C. F. SNYDER to Miss PHOEBE BRENNE-MAN, both of C. and M. A.

At Shanghai, 17th March, Dr. J. W. HEWETT to Miss D. CONYERS, both of C. I. M.

## DEATHS.

At Runingfu, Honan, 10th February, LAURENCE PERCIVAL, aged 2 years and 8 months, son of Rev. and Mrs. T. EKELAND, Am. Luth. Mis.

At Hsinye, Honan, 20th February, JOHN ARTHUR, aged 2 years, son of Rev. and Mrs. Th. Himle, Hauges Synodes Mis.

At Amoy, 16th March, ROBERT MORRISON DEPREE, aged 11 months, infant son of Rev. and Mrs. H. P. DEPREE, Am. Ref. Ch. Mis.

## ARRIVALS.

AT SHANGHAI:—

6th March, Rev. and Mrs. S. TANNKVIST and family (ret.) and Miss E. SUNDKVIST, all for Sw. Mis. Soc.; Miss GOUDGE, C. M. S. (ret.); Mrs. W. E. HOY, Ref. Ch. in U. S. (ret.);

Rev. and Mrs. E. A. HAMILTON and family, C. M. S. (ret.); Rev. and Mrs. MACWHIRTER, I. P. M.; Misses A. M. GREGORY, G. ELTHAM, O. C. LUCAS, J. SCOTT, B. WARREN, M. RUTZ, all for C. I. M.

14th March, Messrs. C. BRST (ret.) and R. T. W. GORNITZKA, for C. I. M.; Mrs. W. A. CORNABY (ret.), C. L. S.; Rev. B. R. MUDDITT (ret.).

20th March, Rev. and Mrs. C. NEWTON DUBS (ret.) and Miss I. E. POLING, U. Ev. Mis.; Rev. and Mrs. H. H. WINSLOW and family, Seventh Day Advent Mis.; Rev. and Mrs. B. F. LAWRENCE; Dr. ELLEN FULLERTON, A. P. E. C. M.

## DEPARTURES.

FROM SHANGHAI:—

28th February, Dr. C. J. DAVENPORT, L. M. S., for England.

3rd March, Mr. and Mrs. T. G. WILLETT, C. I. M., for Australia; Mr. T. F. CARTER, for U. S. A.

6th March, Mr. and Mrs. D. J. MILLS and family, Mrs. E. TOMKINSON and two children, Rev. E. PEARSE, Rev. and Mrs. W. S. HORNE, all of C. I. M., for England; Mrs. J. G. CORMACK and child, L. M. S.; Mrs. G. F. C. DOBSON and child, C. M. S., for England.

7th March, Miss M. SWANN, C. M. M., for U. S. A.

14th March, Mr. C. T. FISHE, C. I. M., for England via Canada.

17th March, Mr. W. B. SLOAN and Miss M. C. BROWN, C. I. M., for England via Siberia; Rev. and Mrs. A. E. SEWARD and Miss HUDSON, all C. M. S., for England; Miss E. H. JOHNSTON, for Scotland.

20th March, Dr. and Mrs. SYDNEY H. CARR and two children, C. I. M., for England via Siberia.

21st March, Miss A. M. JOHANNSEN, C. I. M., for N. America.

24th March, Mr. and Mrs. H. LYONS and two children and Mr. E. O. BARBER, all C. I. M., for Australia; Miss M. A. MACKAY, M. D., A. P. M., for U. S. A.; Mrs. BRYSON and two daughters, L. M. S., and Dr. and Mrs. J. H. MCCARTNEY, M. E. M., for England.

## New Books Published by Sbansi University.

**ATLAS OF PHYSICAL GEOGRAPHY.** Illustrating in a series of original designs, the elementary facts of Chartography, Geology, Topography, Hydrology, Meteorology and Natural History.

**THE TWENTIETH CENTURY ATLAS OF POPULAR ASTRONOMY.**

The originals of these books are published by W. and A. K. Johnston, the famous firm of map makers, Edinburgh and London.

The translation has been accomplished by the staff of the University Translation Department, under the superintendence of J. Darroch.

The Atlas of Physical Geography contains 24 colored map-plates, size 13 by 11 inches. The Atlas of Popular Astronomy contains 22 colored star-maps of same size and a colored frontispiece.

The text of the letterpress has been revised by Hsia Sui-ching, a Hanlin scholar and author of two popular histories of China. The style is clear, chaste Wán-lí.

The maps in the Geography have been reproduced by the Kinkodo Printing Company, Tokio. The printing of the letterpress and binding of the book is also by this firm.

The expense of reproducing these maps has been very great; but the printers claim that their work is not inferior to the original by one of the best firms of lithographers in Britain.

The ATLAS OF GEOGRAPHY also contains two Glossaries of the names in the maps—one English-Chinese, the other Chinese-English. It is a Gazetteer as well as an Atlas. The maps in the Atlas of Popular Astronomy have been reproduced by the China Printing Co., Shanghai. They are as per contract, equal to the original.

The ASTRONOMY is "Popular." The description of Eclipses, Sun-spots, Lunar Craters, etc., is so clear and well illustrated that any Chinese average scholar must understand it. These books are *editions de luxe*. Bound in cloth, with gilt ornamentation and lettering, they are ideal gifts to give to a Mandarin or literary Chinese friend. Price \$3.50 each. An experienced publisher who asked the price said: "It is too cheap; you could not buy a book like this for that price in London."

Myers' Universal History. Cloth, gilt lettering ...	\$2.00
Tables of Chinese Chronology from the Chou Dynasty. Cloth	.30
The Wonderful Century, by Russel Wallace. Illustrated	.40
History of Commerce in Europe. H. De B. Gibbins ...	.40
Evolution, by Edward Clodd. Illustrated ...	.40
Arithmetic (2 vols.). Tokio Normal School Text-book Series	.60
Botany. Numerous Illustrations " " " "	.50
Mineralogy. " " " " " "	.35
Zoology " " " " " "	.50
Physiology " " " " " "	.35
Physics " " " " " "	.40
Pedagogy " " " " " "	.40
Algebra (Vol. I) " " " " " "	.40